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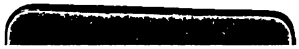

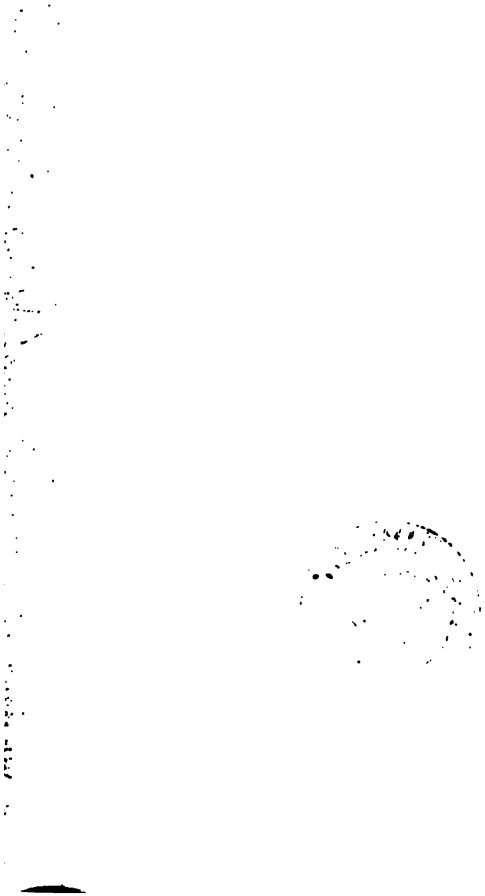

THE

CHRISTIAN PIONEER:

EDITED BY

GEORGE HARRIS.

"Prepare ye the way of the LORD, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the LORD shall be revealed, and all flesh shall see it together."

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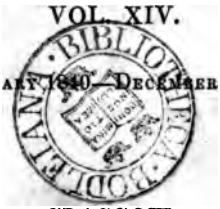

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THE

CHRISTIAN PIONEER.

No. 161. JANUARY, 1840. Vol. XIV.

REVIVALS OF RELIGION.

RELIGION is a sense, a quality, an affection, a principle of human nature. Man has never yet been discovered utterly devoid of this characteristic. In his diversified tribes, and amidst all his relative circumstances, however barbarous, uncivilised, savage—however improved, refined, spiritual—the religious affections have ever glowed within him, bowing him down before the Power which bestowed his life, which guided and governed his destiny. Whether we regard the child of the forest, and look on

> "The poor Indian, whose untutor'd mind
> Sees God in clouds, or hears him in the wind,"

or contemplate the cultivated inhabitant of Athens or of Rome, amidst his groves and his gods, the sense of religion is that by which man in every age and country has been distinguished. No doubt the principle has been fearfully perverted: ignorance has debased it; superstition has demoralised it; and these foes to humanity, united with bigotry, have converted it, in numerous instances, from a blessing almost to a curse. But, from its abuse to argue against its use, from its erroneous manifestation to infer its non-existence in truth, from its perversion to conclude that it is not founded in, nay, that it is contrary to, human nature, is as preposterous as to attempt to stay the whirlwind by a straw, or to pluck the sun from the firmament.

> "Though time each earthly work erase,
> And empires should decay,
> Religion nothing can efface,
> 'Tis mind's enlightening ray."

That the religious principle has been perverted, not alone by those whom the light of Revelation never blessed, but by thousands to whom "the way, the life, and the

truth" has been manifested, is also a melancholy fact. It is a fact acknowledged by every denomination of religionists. The more necessary, therefore, is it that careful and untiring study should be given to ascertain truly the "way everlasting;" the more wary should men be, when cries of lo! here, and lo! there, are heard, that they be not led astray from Christian truth and righteousness by an empty sound. Mistakes in relation to this holiest and most elevating affection of our nature, may lead far away from the paths of improvement, virtue, peace—may entail vain regrets, misery, ruin. Mummery may be substituted for genuine devotion—mysticism for Revelation—rhapsody for sobriety—inexplicable and irrational feelings, for "a conscience void of offence toward God and men"—penance for purity—full moons, and Sabbaths, and assemblies, and solemn meetings, for "doing justly, loving mercy, and walking humbly with God." Instead of the kingdom of God being believed to be within us, by enlightened minds and purified affections, consecrated to the performance of daily, hourly duties, personal, domestic, social,—religion may be imagined to be something extrinsic, supernaturally impressed, and not at all dependent on human effort, or consonant to human nature. "Pure religion and undefiled before God, even the Father," which, on apostolic authority, "is this, to visit the widows and fatherless in their afflictions, and to keep himself unspotted from the world," may thus be lamentably neglected, whilst at the very same time so-called "Revivals of Religion" may be trumpeted forth over the length and breadth of the land. There may thus be a name to live, whilst, in very truth, moral and spiritual death is triumphing.

An individual who would really know what true religion is, must seek his information, not from the traditions, the follies, the perversions and fanaticism of man, but from the Oracles of the living God; he must go for guidance and instruction on this most important of all subjects, not to the Mass-book, the Thirty-nine Articles, the Confession of Faith, or Calvinistic Catechisms, Larger or Shorter;—he must go to the Gospels, the discourses, the life of the Great Teacher. He must study the impersonation of religion, as exhibited in the words, spirit, deeds of that Son of the Father's love, full of grace and

truth. If he drink deep into the spirit of the Anointed One—if he enter fully into the mind which was in Christ Jesus, he will feel that Christianity is the religion of the life, of every-day life, and not merely of set seasons and Sabbaths, and punctilio, and ritual prostrations. Doubtless, religion implies a life of prayer; it is also a life of benevolence; it is a life of ever-growing improvement; it is a life of consistent, faithful, persevering virtue. These are its demands of every man who would do right in the sight of God. How different all this from the irreverent prayer and the damnatory denunciation, the sectarian sanctimoniousness and the vain repetitions, the moonlight gatherings and greetings in the market-place, the piercing screams, the wailing and the woe, which men, in their blind misguided zeal, have called proofs of a Revival of Religion! No, no, far other than these are its proofs. The sum and substance of religion is, "If ye would enter into life, keep the commandments." Does any one ask, Which? Its reply is emphatic, ALL; for all are essential to human good. Prayer is a duty—but the strictest attendance on seasons of prayer, will not atone for the neglect of personal, domestic, and social duties. The public worship of God is a duty—but days and nights expended in adoration, will not atone for the omission of a single benevolent deed. Love to Christ is a duty—but this is not evidenced by merely crying out, Lord, Lord, but by doing the things which the Saviour "who went about doing good," has so clearly and pointedly commanded;—

"Religion's voice to every land,
A clear direction gives;
In every heart, its mild command,
Engraved by nature, lives.

Its priest is every virtuous man,
Its victims sin and vice;
Its altar is creation's span,
To God its praises rise.

To human temples not confined,
Its temple is the heart;
To every upright, willing mind,
Its joys it shall impart.

Those joys the world can never give,
Nor ever take away,
Which, even after death, shall live
In everlasting day."

The truths embodied in the preceding observations, are at all times of great practical moment, but more especially are they worthy of deep attention now, when a fearful spirit of religious extravagance is abroad, exciting the minds of the people in various districts of our country, to modes of manifesting a sense of religion, which, we are verily persuaded, are antichristian and irreligious, both in their nature and effects. Directing the views of instantaneously professing converts to the lip-service of expressions of faith in, and love to Christ, rather than on the weightier matters of the law, judgment, mercy, and faithfulness; calling forth tears and groans, and cries of terror; frightening the timid to swoons and death; making long prayers and longer preachments; exalting ritual observance above the Christian test of keeping the commandments; defrauding the body of its natural rest, for the asserted good of the soul; disturbing the stilly midnight, by the tolling of the bell for protracted religious exercises; countenancing the neglect of domestic and social duties, by incessant meetings for prayer, and confession, and spiritual converse,—warranting the vain imagination, that the assurance of faith is a supernatural gift, and not the gracious blessing of the Father of mercies on long continued, consistent, faithful, self-denying virtue; dooming myriads to torture and damnation, and horrifying the people by hideous descriptions of the blackness of darkness;—these are amongst the melancholy exhibitions which make men stare, which elicit the scoffs of the thoughtless, which disgust the uninquiring with the very name of Religion, and which cause inexpressible sorrow to all who are really desirous that the practice of Christian morality should impart peace and happiness to the individual mind, and crown with its manifold blessings the people of the land.

We desire to cast no imputation on the active agents in these Revivals. We impeach not their sincerity nor their motives. To their own Master they must stand or fall. It may be, that good will result. None will rejoice

more heartily than we shall, should this prove to be the case. But we doubt it much. "The wrath of man worketh not the righteousness of God." Never was there greater necessity than at present, that religion, in its purity and power and benevolence, should take up its abode in the hearts, and be manifested in the practice of men,—displacing the idols, Mammon, fashion, expediency, time-servingness, indifferentism, hard-heartedness; but these are not the means by which the halcyon changes are to be effected. We know well, the great, the crying need for religious and moral, as well as political reformation in this nation. Ignorance, the prolific source of every iniquity, is fearfully prevalent; and education—unsectarian, national, universal education—is needed for the removal of those mighty evils which ignorance engenders. Intemperance, in every form and degree, is rife; and this destroyer of individual improvement, this foe to domestic peace and social melioration, must be uprooted, or ever the country can be blessed. Bigotry is raging to do ill to all who cannot, or will not, worship the idol; and the foul demon must be banished, or ever the gladdening notes of Christ's holy Gospel shall be heard proclaiming, Peace on earth, good-will to men, glory to God in the highest. Human rights, the rights of the million, are denied, are utterly set at nought; nor will they be granted and secured till the golden rule of Christian morality be faithfully observed, and the love of our neighbour is cherished as the love of self. All this we know; all this we lament; all this we would do our utmost to alter; and heartily join in, or approve, all wisely directed and Christian efforts to promote these beneficial and happy results. These so-called Revivals of Religion, however, we think, will tend to anything rather than these blessed effects. Irrational and unchristian in their nature and machinery, they may debase but cannot enlighten. Spiritual intoxication may have its victims for a season, but this does not necessarily lead to their living "soberly, righteously, and godly" in the world; fanaticism and superstition may thrive, but pure religion may starve.

The origin of the outbreak which, during the last few months, has been noised over mountain and valley, and

made the name of Kilsyth be heard where it never was heard before, is not very palpable. Certain it is, however, that in the summer of 1839, in the Synod of the United Associate or Secession Church, an overture was brought forward by one of the members, touching the propriety and duty of promoting a Revival of Religion throughout its congregations. Whether that overture kindled the dormant zeal of the Kirk of Scotland, not to be outdone by its dissenting rival, it may be difficult perhaps to say; but assuredly, in a short time thereafter, the usual half-yearly sacrament being to be held at Kilsyth,—on the preceding fast-day, the son of the clergyman of that parish preached a pathetic appeal to his young friends and neighbours, and excited to a great degree their sympathies, fears, passions. The conflagration spread like wild-fire. On all sides, people were heard inquiring of each other, "What shall I do to be saved?" Young and old and middle-aged could think of nothing but religion. Bibles were taken down, and dusted, and opened. The young men and maidens saw visions and dreamed dreams. The care of the soul became the one and only concern. Persons who had served Satan fifty years, became at once—the Lord's. Infidel books were burned; men prayed on the roadside; "beds were not much occupied" on "a remarkable night of prayer;" more than seventy prayer-meetings were opened at different parts of the village; clergymen flocked to the spot from all parts of the country, to swell the Babel-confusion of tongues, carrying back with them the religious epidemic to their own districts—giving notice from their own pulpits, that "all who are desirous of speaking with the ministers present on the state of their souls, would have an opportunity of doing so in the session-house, on the dismissal of the congregation." Newspapers chronicled the sayings and doings; and passing strange were some of both that occurred in the motley and midnight assemblages; Presbyteries convened to hear of the outpourings of the Spirit; Synods resounded with the deeds done for "our Zion" of the Church of Scotland; and the land was well nigh frighted from its propriety by the marvellous tales.

To keep up this excitement, an extraordinary proceed-

ing was resolved on. "It was considered most desirable and obligatory to have *another* communion season." The Rev. W. Burns, the parish clergyman of Kilsyth, states, that "The Session met for *special* prayer and *direction* as to the matter, and afterwards as to *the time* most suitable." The time fixed on was the 22d of September; and Mr. Burns relates, that "the day was uncommonly favourable;" and "having been made the matter of *special prayer*, the *answer* should be marked and remembered." Thus the whole proceedings are represented as supernatural and unearthly. Thousands assembled; and amongst the number, twenty to thirty preachers; and preaching and praying, in every shape and form, out-door and in-door, continued from morning till midnight; nay, in one instance at least, till nine o'clock the following morning. At nine o'clock at night, Mr. Burns intimated in the church, that it was their "intention to continue for a considerable time in prayer—perhaps all night; he thought that there would be many more in the village would embrace the opportunity if they knew of it. He requested those present, to go out and bring their friends. The bell was also rung" at eleven o'clock at night, "and soon the church became almost full. This meeting did not separate till five o'clock in the morning; and some retired afterwards to the session-house, and were there continuing the same exercises, and engaging in religious conversation until nine o'clock." "A little girl who had been up all night at one of these meetings, and who was receiving a caution from some one, that the wants of the body must be attended to as well as those of the soul,—'Never fear,' said the little spiritual philosopher, '*the body will take care of itself.*'" "So," adds the narrator, "*say we to all such counsellors.*" Why, what fanaticism is this! The little girl we may pity; her words were the ebullition of excited feeling, temporary delirium; but that any man, on a cool review of the case, could deliberately pen and print his approval of the language, is indeed melancholy and fearful. Is human nature different now from what it was in the time of the Saviour? "Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat; and I will not

send them away fasting, lest they faint by the way." And Christ worked a miracle to feed the hungry; but his modern disciples care for none of these things; the body now can take care for itself! No wonder, therefore, that at this sectarian feast, the Lenten entertainment of these spiritual Christians, could afford nought to the poor but the gall of bitterness and the stone of bigotry.

What will our readers think of the following exhibition in a so-called *Protestant* Church? Kilsyth was the scene of action, and Mr. Burns, Jun. the principal performer. This was the notice he delivered: "All those in this assembly who know themselves to be in an unrepentant state, are invited to come forward, and to occupy the six pews in the area of the church nearest the pulpit, so that the congregation of Christians here assembled may pray to God for their conversion." By dint of persuasion, and, it may be, threats from clergymen aiding and abetting this desecration of religion, the six pews were at length filled; and this the language in which their occupants were addressed: "They must know, that if they were to die that night in such a state, that hell would be their portion! Ah, the depths of hell! for who so guilty as those who had enjoyed the light of the Gospel, and put it away from them." "Oh that this night the prayers of the righteous may so avail, as to send down the Holy Spirit on each of their hearts, that all of them may be turned to God. But, alas! that may not be the case, and some of them may return unblessed as they came. Oh! my dear sister," pointing to one individual, "it may be you who may thus go away; or it may be you," pointing to another; "or it may be you, dear brother." In consequence of these adjurations, coupled with the fact of being exposed to the gaze of hundreds, "most appalling cries are heard" from the penitent pews. Some persons hasten forward to afford relief to the agonised sufferers; but the preacher forbids all interference to stop the piteous wailings, till the religious services are concluded. In the midst of this uproar, weeping, and outcry, which lasted more than twenty minutes, these services are continued; and then the scene of misery is transferred from the church to the session-house.

What a scene was this! What a mockery of the genu-

ine spirit of penitence! What an outrage on the rights and feelings of humanity! Talk of Catholic penance, after this mummery of Protestant Popery! Think of the eyes of this congregation of Christians glowering down to witness the arrows of conviction transfixing the guilty souls of the unrepentant sinners in the six pews! If ever the assertion of the preacher could be true, that he "saw the Devil looking out of the eyes of his hearers," *that* must have been the moment; yes, the devil of sanctimoniousness—the devil of pharisaism,—Sit by yourselves in these six pews, ye sinners; come not near to me, for I am holier than you!

And what are the mighty results arising from all this turmoil? We quote some of them from Mr. Burns's relation to the Presbytery:—

"Several came with levity of mind, and went away deeply impressed." "One or two could not get away, but remained over Monday." "A woman from Airdrie much impressed by the preaching. She left the field, and retired for prayer. After a little, some praying people followed her, and conversed with her. She seems to have undergone a complete change, and went away in a composed frame." "A young gentleman of Glasgow came with some *indefinite* notion of good, or of being pleased, and went home a new man in Christ Jesus." "Several cases of whole houses being really converted." "Ninety new communicants were added, varying in age from twelve to seventy years." "*Scarcely* a *single instance* of *intoxication*, or any approach to it, has been observed in the whole multitude assembled; whereas *formerly*, the *prevalence of this*, and the quarrels it engendered, brought dishonour on tent-preaching, and in fact extinguished it."

What a melancholy confession is this! Strange subject for boasting! What would the world say, should the "Christian Pioneer," in giving an account of a Christian Unitarian Association, record as an interesting and gratifying fact—a proof of the improved morality of Christian Unitarians, that "scarcely a single instance of intoxication" "has been observed" at the meeting. Yet it should seem, that that which to Christian Unitarians would be indelible disgrace, is, by a clergyman of the Church of Scotland, considered a matter of congratulation, because

at Calvinistic sacraments "*formerly*, the *prevalence* of" *intoxication*, "and of *quarrels*" "engendered" by it, "brought dishonour on tent-preaching, and in fact extinguished it." After all, then, Mr. Burns's illustrious namesake was right in his descriptions of the folly and fanaticism, the hypocrisy and profanity, the superstition and immorality of these Calvinistic gatherings; and the "Holy Fair" is no caricature.

Nor is this all. Notwithstanding all these efforts, these street exhibitions of piety, this parade of conversion, the work has been very imperfectly accomplished. Mr. Burns admits, "The enemy, *the Devil, has also been among us*, and is doubtless busy *now*, more so than at the time of this dispensation. *We are not ignorant of his devices.*" If the latter clause of this statement be veritable, some persons may congratulate the people of Kilsyth, on their being blessed with so gifted a spiritual watchman; but knowing, as we do, that in America, some of the leading instruments in getting up Revivals, have, once and again, subsequently confessed they were the work of the Devil, it may be, that Kilsyth will not prove an exception to the humiliating acknowledgment.

And what is the strongest argument adduced by the minister of Kilsyth in favour of Revivals? It is this: "Assuredly, these means must be used, otherwise our newly provided churches will remain unoccupied, and to a great degree useless." When these churches were proposed to be built, it was repeatedly averred that they were needed for the increased population; that the people were crying out for their erection; and that so eager were they for them, that crowds would fill them, even to overflowing. But now, it seems, they will remain "unoccupied," and be "to a great degree useless," unless Revivals can be kindled. If so, fraud and falsehood have been busy at their nefarious work. Better even yet, however, that they should remain empty, than be filled by the desecration of religion and the outrage of decency.

The movement at Kilsyth, induced others to come forward in the same work. At Finnieston, Glasgow, a prayer-meeting was "composed of very young men, we would suppose from ten to eighteen years of age." "The whole of these young disciples were very loose, and some

of them very profligate boys." We take our statements from the printed account, which has been so eagerly circulated throughout the City. From the same authority we learn, that the lad most fluent in prayer at this meeting, was a boy who could not read. The narrator rejoices in this melancholy fact, evidently wishing the impression to be made, that the boy's gift of prayer was supernaturally induced. He should rather have hid his face for very shame, that, in a city such as Glasgow, it was possible any lad could attain fifteen years of age and be destitute of education.

Nor have boys alone taken part in the proceedings, as the following placard will testify:—"Lectures on the Trinity, in the Mechanics' Institution Hall, North Hanover-street: Agnes Walker will prove, from the Old and New Testament Scriptures, that the THREE-ONE GOD was made known unto Adam when in the Garden of Eden, and likewise down to the coming of Messiah. The Lectures will commence on Tuesday evening, 8th October, 1839, and will continue for three weeks, every Tuesday and Friday evening, from 8 till 10 o'clock. Tickets for the whole course, One Shilling; Single Tickets, Threepence." This exhibition was also most melancholy. The passage which seemed to have most power on the mind of the lecturer, was that in Zechariah xi. 7, "And I took unto me two staves, the one I called Beauty, and the other I called Bands; and I fed the flock." These words were dilated on at great length. *Beauty* was declared to be Christ, God the Son; and *Bands* was affirmed to be God, the Holy Ghost; and truth had been miraculously revealed to the lecturer, and her words were the words of inspiration! This was too much even for the gullibility of the self-styled "religious public," and the course was stopped short, we understand, with the second lecture.

"Lectures on the Revival of Religion, to be delivered in Albion Church, on Sabbath evenings," and "re-delivered on each succeeding Monday evening in St. George's Church," Glasgow, by clergymen of the Established Church, of Larbert, Edinburgh, Paisley, Kilsyth, Glasgow, were begun November 3, and are to continue to the 3d February.

Nor have the various Dissenting churches been idle in the matter. In the first blush of the Kilsyth movement, one of the Relief ministers affirmed he had little doubt this was the advent of the millennium; and various efforts were made to create excitement in many congregations. Had the people not been wiser than their pastors, these efforts might possibly have availed. Whether the extravagancies witnessed in various quarters had made them wary, or the spirit of commerce was stronger than the spirit of Calvinism, or that, despite the baleful principles of their creed, experience had taught them that practice was preferable to lip-profession, and that piety and benevolence were religion,—certain it is, that, with few exceptions, the movement has been a failure in this City. Language of the most fearful and appalling description has indeed in some instances been employed; scenes most revolting have been witnessed; "converting souls" has been as glibly talked about as if the process resembled that of a manufactory conducted by steam; but nevertheless, the community at large have not taken part in the insanity.

As a specimen of the gibberish that is current amongst some of those whom fanaticism has led captive, the following may suffice; it was left at the door of Mr. Harris's residence on the Sunday he was to preach on Revivals:—

"*Rev. George Harris, 27 Abbotsford-Place.*

"Behold I am among you, and ye are none of mine. I am he who was, and is, and ever will be. I am come the second time, and ye cannot see me, and you that hath seen me, hold your peace, till I see you again, or I will blot your name out of the book of life, saith the Lord. Lo, I have made all things for my own glory; what will I do with you, when I have cast some of my own angels into hell? O ye that speak from high places, and have sought them for your own lusts, ye shall never enter into the kingdom of Heaven. I am sick of you, and I will spew you out. Ye have sought the praise of men, and not my glory. Behold, the time is coming, when there will be no need for you, for I will write my law in their hearts. Ye hypocrites, who are trying to open your brother's eye, before your own is opened. Behold, the

days are now coming, when you shall be cast into everlasting darkness, and they that are opposing my word, I have numbered their days, saith the Lord. O my people, fear not; come out from among them, for I will have patience no longer. Ye are despised and rejected, because ye are poor in this world; but I will make you rich throughout eternity; fear not; I know you are set at nought, because you have not the wisdom of this world. But I will confound them, they that are wise in their own hearts. I am now come the second time. I have poured out my spirit upon the young: they tremble because of this. Ye will perish, because ye trusted in your own strength. Behold, I am come the second time. I will judge ye; time is no longer. I am among you, and ye see me not. Mine angel is out to smite thee, and this is the Word of God."

How often has religion been wounded by its professed friends! The more obligatory is it on those who know, by happy experience, that it is a principle of moral power, of love, and of a sound mind, to do their utmost to vindicate the purity of its nature, and manifest in their lives its peaceful and blessed influences. The only true Revival of Religion, is that which makes men more wise, more virtuous; which leads them to the more faithful practice of duty; which binds them in bonds of affection and brotherhood; which leads them in thought, word, and deed, to the reverence and love of God in Christ Jesus. Such a Revival comes not by sudden illuminations, by supernatural force. It is the result of serious inquiry, conscientious conviction, persevering labour, consistent, honest, faithful, virtuous conduct, crowned and sanctified by devotion, purity, charity, the manifestation of every Christian excellence. "The path of the just is as the shining light, that shineth more and more, unto the perfect day."

SNOW-FLAKES.

Why do you come to earth in fleecy crowds?
Why keep you not your dwelling in the clouds?
Why seek you not some far-off sunny clime,
Or fall like blossoms in our summer-time?

Is it because you would not hide the flowers
From the sun's eager gaze in summer hours?
Or are you fearful in your gentleness,
To bear the languor of his fond caress?

Haply, in pity of our naked globe,
You lend the shelter of your vestal robe,
Or o'er the wanderer from hearth and hall,
Like tears from eyes of fairest angels, fall!

Haply grown weary of your dark abode,
Your beauty hid, your life a vapoury load,
You come to court our smiles on hill or plain,
And give the sun his glances back again!

Yet no, ah no! though gentlest things you be,
That weep when warm'd with kindly sympathy,
You shun the sun, the light, the summer's breath,
For what is life to all, to you is death!

Though frail your wings, you ask no shelt'ring nest,
But on the distant wold or wild to rest—
Spreading your couch upon the upland slopes,
Or perching on the lonely mountain-tops!

The autumn's luscious fruitage has decay'd,
Dead leaves are strewn where late their shadows play'd,
The cutting frost, your hardy pioneer,
Is busy in the fields with dart and spear!

But earth is not all winter, though the trees
Are stripp'd of their umbrageous draperies,—
Though every stream and rill has ceased to sing,
Listening to catch the first faint voice of spring!

Although no more, the air now dull and cold,
Is fill'd with insects' wings of flashing gold,—
A thousand sunny eyes are sparkling still,
That might draw tears from envious icicle!

Warm are a thousand hearts, a thousand homes,
As southern clime where never winter comes!—
Alight not here!—pursue your languid flight,
And cool your pinions in the boreal light!

Go, visit other worlds, or build on seas
Of polar ice your crystal palaces!
Go, ere the spring puts forth its infant leaves,
Or ripening summer its enchantment weaves!

Away, away! your cold embrace we shun,
And pay a fonder homage to the sun;
Hail spring! hail summer! glorious autumn, hail!
Come with warm health!—the earth is cold and pale!

J. H. Jun.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. I.

[It may be objected to the juvenile queries in these Conversations, that they are forced and unnatural; and that the minds of children cannot be supposed to understand, much less feel interested in, the subjects under discussion. To those who have carefully watched the gradual unfolding of youth's opening powers, marked the almost imperceptible developement of its growing capacities, its thirstings after knowledge and information, and the curiosity and eagerness with which it inquires after everything new,—this objection, should such a one exist, will be easily confuted. Very young children often evince a seriousness of thought and reflection which is truly surprising, and ask questions that puzzle many an elderly person to reply to. The writer was at one period intimately acquainted with a little girl not more than five years old, who was educated in the Calvinistic faith, and attended closely with an aunt the English Church. The child, possessing a peculiarly contemplative turn of mind, experienced much delight in religious discourse, especially in conversing upon the Unitarian creed. "I can't tell how it is Miss ———," she remarked one day to the author of these Conversations, "but I never feel half so comfortable in *my* chapel, as I feel in *yours*." Being asked why? she answered, "Because Dr. —— always speaks as if there were three Gods; now, the Bible tells me there is only one. I am often, also, not *sure* which I ought to say my prayers to; if I say them to *all* the three, I fear to ask more of one than another. And yet, all the time there is *something* in my heart that tells me

I should pray to the God whom Jesus Christ prayed to." Ah! I daresay, there is something in all our hearts which echoes back the sentiment of the infantile querist.]

"Do you accompany us to chapel to-morrow, Charles?" asked Mr. Mornton of his nephew, a sensible, intelligent lad of fourteen. The latter coloured, and hesitated; "I really do not know, sir; I half promised to go with Horace Melville to hear Mr. A." "Very well, my dear boy, in that respect you may act as you please; I do not wish to exercise any undue influence over your young mind." "But I shall attend with you all in the evening," resumed the former; "nay, if you desire it, shall send an apology to Melville; I cannot forget what my *father's* wishes *were;*" and a tear glittered in his eye at the remembrance of a parent so truly beloved. "Your excellent father, Charles," replied Mr. Mornton, kindly taking his hand, wished your mind to be left perfectly free and unbiassed; the change effected in *his*, was the result of conviction alone, produced by an impartial and careful examination of the Scriptures of truth; let not filial devotion interfere with the duties which you owe to your conscience and Heaven; search candidly the Oracles of God, peruse the best authors on both sides of the question, then judge for yourself." "I often think, Papa," observed Sophia Mornton, a shrewd, clever girl of eleven, "that it doesn't signify *very* much what we believe, if we love God, and do our duty, and try to act up to our belief; error in opinion cannot be a *great* sin." "Sophia, how can you talk so?" said her brother Henry, who was exactly a year older than his sister; "it must surely be of vast importance what a person *believes;* must it not, Papa?" "There is nothing, my dear children, more necessary than that truth should have serious and thorough investigation, in order that correct views of religion may be obtained; *allowed* errors in faith can never be harmless; one of the great objects of our Saour's mission being, to infuse in the minds of the people just views of God and his providence, and to correct the mistakes which they had imbibed concerning their nature: errors in principle very often tend to errors in practice, as a bad tree produces bad fruit." "All that

is true," returned his daughter; "but I meant, that a good life is better than a right faith." "But why would you separate them, Sophia? Should we not endeavour, by God's help, to combine the two?" "Then, Papa," lisped Minna, a sweet prattler of five years, "will only those who go to *our* chapel go to heaven? and if I were to attend the Church, would Jesus Christ not bless me as he blessed other little children?" "God forbid, my dear little girl, that I should limit the mercy of Infinite Goodness; every one who believes in the Saviour, and lives according to the light they have enjoyed, will be accepted of him. You remember his own words that I read to you yesterday, 'they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God.' Our duty is, to endeavour to *get* at truth, to obtain right views of God's moral government; not to rest satisfied with a cold, barren faith, handed down to us from our ancestors, but to search for ourselves the Gospel record, and to live in conformity with what Heaven's law requires." "But how," observed Charles, "can any individual, in this world, tell when he arrives at truth?" "It would be presumption in *any* human being to presume himself to be infallibly in the right, and his brethren altogether in error. Our views of things in this state must necessarily be very limited and imperfect; here we only know in part, and see through a glass darkly; but, what *we* believe to be true, is truth to *us*." "I understand you, now Papa," said Sophia, "and shall for the future read my Bible more attentively, that I may satisfy myself from *it* why I believe Unitarianism to be the religion of Jesus."

Mr. Herbert, the father of Charles, had early imbibed the doctrines of Calvinism; in which faith he had sedulously educated his motherless boy. Impelled by curiosity alone, he one evening, about a twelvemonth before his death, accompanied a friend to the Unitarian Chapel of D——, where the Rev. Mr. —— from G—— was to preach. The discourse was from these affecting words of our Saviour, "O my Father, if it be possible, let this cup pass from me, nevertheless, not as I will, but as thou wilt." In the powerfully impressive language of the speaker, that fell upon the ear in tones of almost more than mortal

eloquence, there was no parade or ostentation, no false rhetoric or show of oratory, nothing but the plain simplicity of Gospel truth. Every word he uttered seemed to come from the heart; and in his whole manner, there was such an earnest, deep sincerity, as communicated its influence to the breasts of the most insensible. Never before, had Mr. Herbert listened to any preacher with such wrapt attention. He heard truths such as he had never heard till then. His Almighty Father was portrayed as a God of Love; the Saviour, as his glorious representative, though "a man of sorrows and acquainted with grief;" and as his eyes were rivetted upon the gifted individual, who poured forth the words of truth and soberness, he seemed to him as the messenger of hope and peace. From that hour Mr. Herbert made the subject of religion his peculiar study; he read and re-read the Scriptures of the Old and New Testament; the result may be anticipated,—he became a decided Unitarian; and it was the first wish of his heart, that his only child might become a convert to these all-animating views in which he himself so truly delighted and believed. When he found himself stretched on that bed from which he was never to rise, he sent for his brother-in-law, Mr. Mornton, whom he appointed guardian to his orphan boy, and to whom he imparted his latest wish concerning that dear and precious charge. "Let him," faintly articulated the dying man, "do as I did—search the word of God; leave his mind free and unfettered; exercise no undue influence over his opinions; give him the best authors of that denomination of Christians to peruse, and trust the rest to God." "And now, Charles," he murmured still more feebly, "behold how a Unitarian can die;" and he closed his eyes in peace upon this world forever.

Two months had elapsed since Mr. Herbert's death. It was a calm, beautiful evening in the end of June; the sky was perfectly serene; a few light clouds alone floated in the air; the last rays of a departing sun gave softer beauties to the varied scenery; all was still, and peaceful, and happy. Mr. Mornton was seated with the children under an aged oak, whose wide-spread branches overhung the entrance to a romantic glen that bounded the western

side of the house. At the request of Charles, that spot had been fixed on, whither they were to assemble for one hour every evening, to hold converse upon that subject in which they had each a personal and deep concern.

"What a lovely prospect," said Charles, "and what a fine diversity of woody scenery; it may be imagination, but I fancy the trees this evening wear a brighter green than ever I remember to have seen them wear before." "And how sweetly the birds are singing," observed little Minna; "the very cows seem happy to night, Papa." The fond father took the little child in his arms, as he softly whispered, "And what does all nature proclaim, my love?" She immediately answered, "The goodness of God."

Henry. "I have often thought that, independently of revelation, creation alone would be sufficient to prove the unity of the Deity; I wonder how any person of common understanding can believe in a plurality of Gods."

Charles. "No one, my dear cousin, does or can believe such a monstrous absurdity. To Trinitarians there is but one God, even the Father; but in the unity of the Godhead, there are three persons, the same in substance, equal in power and glory—God the Father, God the Son, and God the Holy Ghost: the *one* individual divine essence, as Mr. A. explained last Sunday forenoon, while it eternally and immutably continues one, subsists equally in *three* divine persons in such a manner, that the whole of that glorious essence belongs equally to each."

Sophia. "What is the meaning of essence, Papa?"

Mr. Mornton. "It means, my love, the nature, substance, or being of anything. But tell me, Charles, do you *really* believe a doctrine so unintelligible as that which you just now brought forward?"

Charles. "Surely, Uncle: I acknowledge, however, that it is a great mystery; but is not everything in nature mysterious?"

Mr. M. "But everything in nature is not a contradiction. Now, the doctrine of the Trinity contradicts itself."

Charles. "But still we are bound to believe it."

Mr. M. "No, my dear boy, the Almighty does not require us to believe in impossibilities or manifest contradictions. He does not require us to prostrate our

reason, his best gift, at the shrine of human authority. We cannot love what in effect we do not understand. A just Being can never desire that his creatures should submit to those terms and conditions of salvation which they cannot possibly comprehend."

Sophia. "Besides, Charles, we are told that the Gospel of Christ was preached to the poor; which surely means, that salvation did not consist of such mysteries as these, but of such plain and simple views as would suit the understandings of the most ignorant people."

Henry. "That is a good argument, Sophia: I wonder how a few unlettered fishermen could have solved a thing so contrary to human reason."

Charles. "I confess it is difficult to understand the exact meaning of three persons in one Godhead, or to give any clear explanation of all the truths which it contains; but we are not to discard it on that account."

Mr. M. "I firmly believe the Godhead, Charles, to consist but of one divine Being, even the Father of the Lord Jesus Christ."

Charles. "I own, sir, the subject often puzzles me; and my mind is distracted when it dwells upon three equal beings; my prayers, too, are apt to be cold and lifeless. I wish, after all, I could be satisfied that Unitarianism is true."

Mr. M. "You would find it a religion of love. Your heavenly Father would no longer be represented as a stern, relentless Being, but as a tender parent, an impartial friend, a merciful and gracious benefactor; and, conscious that he is your only God, you would freely render him exclusive worship. Jesus you would revere as the messenger of his Father's grace. 'To those who believe, he is precious.' 'Though now they see him not, yet believing, they rejoice with joy unspeakable and full of glory.' 'In the life of the Saviour, you would contemplate holiness, not as a dead letter, but as a life-giving spirit, present and speaking to the world. He would be your guide to happiness and heaven: he has pointed out the way by his precepts—he has marked it out by his example—he has consecrated it by his blood;' and with your heart resting on these simple soul-inspiring views, you would strive to be conformed to his image here, that *you might* share in his glory hereafter."

Minna. "I was reading to Sophia this morning, Papa, how that, when Christ was hanging on the cross, he said, 'My God, my God, why hast thou forsaken me?' Now God would not speak to himself, nor could he die, or feel any pain; couldn't he not, Papa?"

Mr. M. "No, my love; the Almighty remains unchangeably the same: he feels no pain, no hunger, no thirst; neither is he subject to passions as we are. The text which you have just quoted, Minna, would, of itself, be sufficient to prove his undivided nature."

Henry. "It is impossible for Christ to be eternal; for God being his Father, there must have been a time when he did not exist; besides, we are expressly told that he was fore-ordained."

Mr. M. "Can you tell, Henry, in what portion of the New Testament Jesus is said to be 'fore-ordained'?"

Henry. "It is in St. Peter, who says that 'he verily was fore-ordained before the foundation of the world, but was manifest in these last times.'"

Charles. "I feel deeply interested in these conversations, and I have a great many questions to ask you, Uncle; amongst the number, I am anxious to be informed why you call yourselves Unitarians."

Mr. Mornton. "It is getting late to-night, Charles: God willing, we shall resume our discussions to-morrow; the mind, my dear children, requires relaxation as well as the body."

"SHOW US THE FATHER!"—John xiv. 8.

By Mrs. Sigourney.

Have you not seen Him, when through parted snows,
Wake the first kindlings of the vernal green?
When 'neath its modest veil the arbutus blows,
And the blue violet bursts its mossy screen?
When the wild rose, that asks no florist's care,
Unfoldeth its rich leaves, have you not seen Him there?

Have ye not seen Him, when the infant's eye
Through its bright sapphire window shows the mind?
When in the trembling of the tear or sigh,
Floats forth that essence trembling and refined;—

Saw ye not Him, the Author of our trust,
Who breathed the breath of life into a frame of dust?

Have ye not heard Him, when the tuneful rill
Casts off its icy chain, and leaps away?
In thunders echoing loud from hill to hill?
In song of birds at break of summer day?
Or in the ocean's everlasting roar,
Battling the old grey rocks that sternly guard his shore?

When in the stillness of the Sabbath morn,
The week's dread cares in tranquil slumber rest;
When in the heart the holy thought is born,
And Heaven's high impulse warms the waiting breast;
Have ye not felt Him, when your voiceless prayer
Swell'd out in tones of praise, announcing God was there?

Show us the Father!—If ye fail to trace
His chariot, when the stars majestic roll;
His pencil 'mid earth's loveliness and grace;
His presence in the Sabbath of the soul;
How can you see Him, till the day of dread,
When, to assembled worlds, the book of doom is read!

HINTS ON THE IMPROVEMENT OF SUNDAY-SCHOOLS.

It is a matter of regret, that in many important cities and towns of Great Britain, the Unitarian Sunday-schools are very small; and, in some instances, the arrangements not very systematic. Many Teachers have expressed a desire to improve them; and a few hints founded upon the plans adopted in some of our larger schools, have been sought for, and furnished privately. To render more extensive assistance, is the object of the present communication.

If possible, the Teachers and Pupils should assemble by nine o'clock in the morning; and at Chapels where public worship is conducted morning and afternoon, only one-half should be taken to it in the morning, and the other half in the afternoon. Many of the excellent discourses delivered, cannot be understood by children; it is therefore not desirable to take them twice each Sabbath. The younger portion may often receive more moral and

religious instruction in school from familiar addresses of Teachers, and by whom a short religious service should be conducted in the School-room once each Sunday.

The Pupils should be divided in classes according to their attainments, and the branches of knowledge taught be greater in the higher classes,—some merely reading and spelling; others, writing, reading, spelling, dictation, fables, &c.; others, arithmetic, &c. The Pupils approaching *manhood*, should, if possible, be separate from the younger; it is more agreeable to their feelings, and conducive to their improvement. Adults should, by all means, be encouraged to attend; they know how to value the instruction given, and may eventually render valuable assistance. A class of the more proficient Pupils should be set apart, and *additional instruction be given so as to train them for Teachers.*

Much valuable instruction may be given, when Teachers are hearing classes read, by *asking questions, and giving familiar explanations* of passages read. This should be a constant practice. It would also be useful to ask the Pupils, in the afternoon, to repeat any portions they may remember of the minister's discourse heard in the morning.

It is desirable for the reading-books to be varied; there are many very suitable published. The books of the Sunday-School Association, London; Wood's Bible Stories; Turner's Abstract of the Bible; books published by the Irish Board for National Education; T. Bowring's Rudiments of English History, and Lessons on Natural Theology; the Dublin Reading-book; Mrs. Barbauld's Hymns; Life of Christ; the Christian Tracts; Old and New Testaments, &c. With the younger pupils, particularly, it has been found important, to *talk*, *read*, and *explain* frequently, and to use the books more as texts to be explained, than as lessons of themselves; and much moral and religious instruction has thus been communicated.

Those desirous of using Catechisms, will find the following, and many others, useful:—Field's Scripture Catechism, Whitfield's Catechism, Priestley's Historical Catechism, Elements of Religious Instruction, Carpenter's and Watts' Catechisms, with Hymns, &c.

Schools connected with the Sunday-school Association have a considerable allowance on the books supplied by it, and the annual subscription is very small.

Sunday-school Teachers should hold a friendly meeting monthly, to review the state of the schools, the attendance of Teachers and Pupils, converse upon topics of usefulness connected with the institution, arrange for increased strength to any classes which require it, and encourage each other to labour diligently in the good work.

Annually, a Superintendent (or two, if needful) should be elected, whose province should be, to take cognizance of the proceedings each Sunday, and report to the Monthly Meeting. He should examine and transfer the Pupils from class to class periodically, and make suitable inquiries respecting any one who wishes to enter the School.

A Secretary should be appointed to keep regular minutes of the proceedings at monthly and other meetings.

Either the Teacher of each class, or a Committee appointed periodically, should visit the parents or guardians of every pupil in the Junior Classes who may have been absent from School one whole day, or several half-days; the number visited, and the causes of absence ascertained, should be reported to the Monthly Meeting of Teachers.

Pupils should be regularly visited during illness,—this has a very beneficial effect upon the minds of parents.

There should be connected with every Sunday-school a Savings Fund, and Sick Club; to which Pupils should be encouraged to subscribe.

It is important for every School to have a Library, however small; and the books should be allowed to be taken home by Pupils for a moderate charge. Teachers usually subscribe to School Libraries; and it is desirable for periodical works to be circulated amongst them.

The finances are usually managed by a Committee of subscribers to the schools, or members of the congregation; and it is important either for this Committee, or for the Sunday-school Teachers, to invite a few members of the congregation, to visit the schools during a month. It is a pleasing occupation for a short period during the several Sundays for which they may be appointed visitors, and it is gratifying and encouraging both to Teachers and Scholars.

When the minister of a congregation can spare the time, his services will be found very valuable in the frequent Scriptural examination of Pupils, and the exposition of Scripture, &c.

A social tea-party of Sunday-school Teachers, male and female, minister and members of congregation, and other friends, should take place annually. Such a meeting is calculated to promote friendly feeling, provoke each other to love and to good works, &c.

May the Unitarian Sunday-schools of Great Britain increase in numbers and usefulness; may the rich and the poor, the learned and those of only moderate attainments, become convinced that their leisure hours cannot be better employed than in the useful occupation of Sunday-school Teachers; and while they will feel amply repaid by the satisfactory assurance that they are not labouring in vain, no one will be more gratified than

AN ADMIRER OF SUNDAY-SCHOOLS.

P. S. The closing paragraph from Dr. Channing's admirable discourse, entitled "The Sunday-school," may not be inappropriate:—"The most gifted in our congregations cannot find a worthier field of labour than the Sunday-school. The noblest work on earth is to act with an elevating power on a human spirit. The greatest men of past times have not been politicians or warriors, who have influenced the outward policy or grandeur of kingdoms; but men who, by their deep wisdom and generous sentiments, have given light and life to the minds and hearts of their own age, and left a legacy of truth and virtue to posterity. Whoever, in the humblest sphere, imparts God's truth to one human spirit, partakes their glory. He labours on an immortal nature. He is laying the foundation of imperishable excellence and happiness. His work, if he succeed, will outlive empires and the stars."

SERMONS OF AN ISRAELITE.

WE have ever entertained a strong sympathy for the Jews. We cannot but remember that they are the descendants of Abraham and Isaac and Jacob; that among them David uttered strains loftier than had ever before

been heard on earth, and Solomon meditated a wise morality far eclipsing all ancient ethics; that they alone, of all the nations of antiquity, possessed a religion bearing worthy claims to have originated with the Great Spirit of the Universe. We cannot but call to our remembrance the laws of Moses, and the prophecies of Isaiah, and the sublime vindication of the ways of God to man, in the mingled poetry and philosophy of Job. The contents of their sacred books alone, are sufficient to fill us with admiration and attachment to their possessors and composers.

These emotions are strengthened and softened when we think of the sad and marvellous reverses of fortune which have overtaken the children of Israel. Once the chosen people of God,—now they are outcasts and wanderers on the earth. Once the tenants of the holy city of David,—they are become strangers in a strange land; and we must feel the chords of our own hearts vibrate mournfully, when they hang their harps upon the willows, and weep to remember Zion. Manifold have been the sorrows, and cruel have been the wrongs, under which they have sojourned, heavy-laden, since that fatal day when the victorious eagle of Pagan Rome fluttered in joy above the temple of Jehovah. By *Christian* kings has their blood been poured forth as water; by *Christian* mobs have their holiest thoughts been treated with vilest ribaldry; in *Christian* lands, and even under our own "glorious constitution," a mark like that of Cain has been set upon them, and they alone are declared unworthy to meet in council with freemen. In almost all countries they are aliens; they only of all people have no fatherland:

"Tribes of the wandering foot and weary breast,
How shall ye flee away and be at rest!
The wild-dove hath her nest, the fox his cave,
Mankind their country,—Israel but the grave!"

With us, Christians, there should exist an emotion somewhat akin to filial regard, when we remember, that this people gave origin to the "Author and finisher of *our* faith." The father of Jesus was an Israelite; the mother of Jesus was an Israelite; Jesus himself was an Israelite, until that baptismal hour, when he received a

Spirit which made him, not Judea's, but the world's. *Theirs* was the God whom Jesus adored; *theirs* were the sacred oracles to which Jesus made frequent appeals; *theirs* was the faith which Jesus acknowledged to be divine, even at the moment when he gave something purer and loftier to the hearts of universal humanity. *Theirs* was the Jerusalem over which Jesus wept; and *theirs* the Judea for which he uttered most patriotic sorrows.

While these considerations should influence all who admire ancient piety, morality, and poetry—all who pity the oppressed—all who love the name of Christ,—there is another reason why those who regularly read the "Christian Pioneer," should sympathise with the Jews. For the last three thousand years, even from the day of the coming up out of Egypt, they have borne unwavering testimony to the great doctrine of the Unity of God. A thousand years before the names of Confucius, or Zoroaster, or Socrates, or Plato, had been uttered among men, they had avouched of this truth to the nations. By a wonderful operation of the providence of God, they were made prophets of this fundamental fact of all religion, among the Egyptians, the Babylonians, the Persians, the Greeks, the Romans, in almost the whole of the ancient world; and, since that truth was lost among Christians, for fifteen centuries have they lifted up an ever-sounding remonstrance against the Great Apostacy.

When induced by these thoughts to sympathise keenly with the descendants of Abraham, we cannot but regret, with a sorrow proportionate to our sympathy, that so few of them have received our Master as the Messiah promised to their fathers. Into the causes which may influence them still to reject the Gospel, we have not, at this moment, sufficient leisure to inquire. Much may be owing to the pride of former days; much to an honest misunderstanding of ancient prophecy; but more to the persecutions they have experienced, and the civil disabilities under which they labour; and more still, to the fact, that to receive Christianity as it is generally offered to their acceptance, would be to deny the leading truth of their religion, and to admit two equals with their own peerless Jehovah. While, however, we may lament that so few

Israelites are yet convinced of the divine mission of Jesus, it is a source of consolation to know, that the teachings of Jesus have changed, and are silently changing, the whole spirit and character of Judaism. The work which we are anxious to introduce to the notice of the readers of the "Pioneer," is entitled "Twelve Sermons, delivered in the New Temple of the Israelites, at Hamburgh; by Dr. Gotthold Salomon. Translated from the German by Anna Maria Goldsmid." From its pages, we hope to prove that Judaism is a very different thing from what it was during the public ministry of our Master.

First,—*The God of the ancient Israelites was a being calculated to inspire terror rather than affection.* He manifests himself on Sinai, arrayed in the most awful majesty. Bounds are set around the consecrated mountain, that whosoever of the people ascends it, or but touches its borders, shall surely be put to death. In the morning of revelation there were "thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud, so that all the people that were in the camp trembled." Such was the first great manifestation of Jehovah; and it was calculated to awake in the bosoms of the spectators emotions, not only of reverence, but of *fear*, for the Being whose presence was proclaimed by these commotions in heaven and on earth. His future dealings with his people were not calculated to change the awe thus engendered into any softer and gentler feeling. He was "a jealous God;" He was one who said, "Vengeance is mine, I will repay;" He gave up his people to the spoiler for their transgressions; He sent among them fiery serpents for their ungrateful murmurs in the wilderness; He cut off three thousand of those who had worshipped the golden calf of Aaron. The strict justice of this, we are not at all disposed to deny; that such may have been the best, the only means of saving His people from a relapse into polytheism and idolatry, we have not the slightest intention to dispute; neither can it with truth be affirmed that testimonies to the long-suffering, forbearance, goodness, and paternity of God are totally excluded from the Old Testament; all we desire to establish is, that the *general portraiture* of the Eternal, exhibited to the ancient Israelites, was calculated to excite

terror rather than affection. The Rabbi SALOMON, in the volume of his Sermons which has just appeared in an English dress, adopts not the Mosaic, but the *Christian* delineation of the moral nature of the Deity. In his first sermon, "The Path of Light," he says, "Thou canst love fervently, truly, and with all thy soul, one object only; for one object only can thy heart glow; to one alone can thy heart entirely belong. If true love is divided among many, it is feeble, and wanting in life's energy. How long did the people of the earth believe in, and *fear* several deities? They could not love them, even if the lips declared it; they uttered falsehood. Then the Lord declared unto us by the mouth of his servants, 'Hear, O Israel! the Lord our God, the Lord is One;' one only, in heaven and in earth. There is no God beside him; to him alone can thy heart belong; to him alone thy love." p. 16. Elsewhere in the same discourse, he again says, "That God is great and all-powerful, philosophers and sages imagined, before the divine light of our law shone forth; but the human heart remained cold, and felt in itself no point of contact and union with so exalted a being. It received warmth when God himself pointed out the relationship in which he standeth towards us, in which we are placed towards him. 'I am your Father,' he saith unto us; 'ye are children of the Eternal, your God.' How high did his heart then beat for us! how high did our hearts then beat for him! how did the hearts of father and children glow for each other! Until then, we had been as orphans in a strange land, where no love was. At once the world became to us as a *parent's* dwelling, as our home, where we may, as often as it seemeth good unto us, approach unto our Father, rejoice in our Father, and be received by our Father." p. 15. This view of the Creator is almost exclusively Christian. That it is not the view prevalent in Judaism, must be obvious to every one acquainted with the Old Testament. We doubt, if in the entire Pentateuch, Jehovah be once styled "Father;" we doubt if that epithet be applied to him a dozen times in all the Jewish Scriptures. This is not spoken without some investigation; and the same investigation tells us, that this endearing title is the common title given to the Cre-

ator in the Christian Scriptures; that it is found there hundreds of times: that it is more frequently used than even the word "God" itself. This is one change which the Gospel has wrought in Judaism.

SECONDLY,—The God of the ancient Israelites, was understood by them to be *their God only*. This opinion is countenanced by the express language of the Old Testament. Even in patriarchal times, Jehovah promised to Abraham, "I will establish my covenant between me and *thee, and thy seed* after thee in their generations, for an everlasting covenant, to be a God *unto thee and to thy seed* after thee:" (Gen. xvii. 7.) When directing Moses to achieve the liberation of his brethren from bondage, Jehovah declares, "And I will take *you* to me for a people, and I will be *to you* a God, and ye shall know that I am Jehovah *your* God:" (Exod. vi. 7.) The prophets make a similar declaration: in Jer. xxxi. 33, it is written, "After these days, saith Jehovah, I will put my law into their inward parts, and write it in their hearts; and will be *their God*, and they shall be *my people*." He is frequently designated in the Old Testament, as the "God of Israel." For them, he overthrew Pharaoh; for them he divided the sea; for them he wrought miracles in the wilderness; for them he dispersed the idolaters of Canaan; for them he raised up, or levelled, mighty dynasties; with them he had a covenant, which he entered into with none other people; to them he promised blessings, of which none others were to participate. In fact, at the time of our Master's public ministry, Jehovah seems to have been considered (we say not now with what correctness) the national God of the Israelites. The Rabbi SALOMON, in this particular also, adopts not the Mosaic, but the Christian doctrine. In his first sermon, already cited for another purpose, he says, while enumerating the characteristics of religious enlightenment, "It teaches us that a pure and true faith leads men by the cords of love, and bids us not to raise the sword of vengeance against those whose belief differs from ours, if they do but right, and fulfil their duties. It teaches us to seek to imitate our heavenly Father, who embraces *all creation* with the bond of love; who presses them fast to his paternal heart, on which each of his children

may pour out *alike* joy and sorrow, and there seek eternal repose." pp. 7, 8. This, we submit, is not the genius of Judaism: it is the genius of that Gospel which teaches, "God is no respecter of persons; but in every nation, he that feareth him and worketh righteousness is accepted of him." It is the genius of that Gospel which affirms, "God hath formed of one blood all the nations of men, for to dwell on all the face of the earth." It is especially the genius of the utterances of him who exhorted, "Be ye therefore perfect, even as your Father which is in heaven is perfect; for he maketh his sun to rise on the evil and the good, and sendeth his rain on the just and on the unjust." The nationality of Jehovah, so to speak, has been destroyed; and he has numbered among his attributes, Universality. He is no longer the "God of Israel," but of humanity; he no longer presides over Judea especially, but over all the world alike. This is a second change which the Gospel has wrought in Judaism.

(To be continued.)

REVIEW.

The Proper Deity of our Lord Jesus Christ, proved from the Prophetic Scriptures: a Lecture delivered in Christ Church, Liverpool, March 6, 1839. *By the Rev. James Haldane Stewart, M. A., Incumbent of St. Bride's.*

The Proposition "That Christ is God," proved to be False from the Jewish and the Christian Scriptures: a Lecture delivered in Paradise-Street Chapel, Liverpool, March 12, 1839. *By the Rev. James Martineau.*

The Proper Deity of our Lord the only ground of Consistency in the Work of Redemption: a Lecture delivered in Christ Church, Liverpool, March 13, 1839. *By the Rev. Hugh M'Neile, M. A., Incumbent of St. Jude's. Liverpool, Perris; Hamilton, Adams, & Co., London.*

The Scheme of Vicarious Redemption Inconsistent with itself, and with the Christian idea of Salvation: a Lecture delivered in Paradise-Street Chapel, Liverpool, March 19, 1839. *By the Rev. James Martineau. Liverpool, Willmer & Smith; John Green, London.*

THE character of Mr. Stewart's lecture, induces us to state only our general opinions of it, refraining from a particular analysis. Owing to his "zeal without know-

ledge" in behalf of his theme, Mr. S. grasps at the most shadowy and unreal evidence. He finds proofs of the proper Deity of Christ, satisfactory to his warmly prepossessed fancy, in various passages of Scripture, where, we confess, we cannot trace a vestige of conclusive argument. He pursues his subject on no fixed principles of interpretation, which we can lay hold of, as a common medium of discussion. We feel, therefore, the inutility of contending with him. In saying this, however, we mean no particular disrespect to Mr. Stewart. The cause which he pleads must needs be especially defective in that branch of it which he has undertaken; and we know not whether any of his brethren could have treated with much superiority of effect, such a proposition as "The Proper Deity of our Lord Jesus Christ *proved* from the *Prophetic* Scriptures."

Mr. Martineau, indeed, sensible of the utter weakness of that proposition, thought it his duty, at the outset of the controversy, to announce his intention of not confining his observations to its refutation, but extending them much further. His lecture, accordingly, it will be observed, contains proof of the falsehood of the statement "that Christ is God," not merely "from the Jewish," but also from "the Christian Scriptures." It is an elaborate and very valuable publication. If we are content with a general recommendation of it to our readers, instead of analysing it, it is for a reason widely remote from that affecting Mr. Stewart's. We had intended, as we hinted in a preceding review (Christian Pioneer, vol. xiii. p. 453), to have taken the subject of this discourse into special consideration; but, on further reflection, we are of opinion, that its *multifarious* contents would suffer by an imperfect transference to our pages. We shall, therefore, merely reiterate our wish to see this lecture widely and carefully read; and having quoted one passage from it, proceed to consider the two following discourses.

"In conclusion, then," says Mr. Martineau, "I revert with freshened persuasion, to the statement with which I commenced. Jesus Christ of Nazareth, God hath presented to us simply in his inspired humanity. Him we accept, not indeed as very God, but as the true image of God, commissioned to show what no written doctrinal

record could declare, the entire moral perfections of Deity. We accept, not indeed his body, not the struggles of his sensitive nature, not the travail of his soul, but his purity, his tenderness, his absolute devotion to the great idea of right, his patient and compassionate warfare against misery and guilt, as the most distinct and beautiful expression of the Divine Mind. The peculiar office of Christ is to supply a new *moral* image of Providence; and everything, therefore, except the *moral* complexion of his mind, we leave behind as human and historical merely, and apply to no religious use. I have already stated in what way nature and the Gospel combine to bring before us the great object of our trust and worship. The universe gives us the SCALE of God, and Christ his SPIRIT. We climb to the infinitude of his nature by the awful pathway of the stars, where whole forests of worlds silently quiver here and there, like a small leaf of light. We dive into his eternity, through the ocean-waves of time, that roll and solemnly break on the imagination, as we trace the wrecks of departed things upon our present globe. The scope of his intellect, and the majesty of his rule, are seen in the tranquil order and everlasting silence that reign through the fields of his volition. And the *spirit* that animates the whole, is like that of the Prophet of Nazareth; the thoughts that fly upon the swift light throughout creation, charged with fates unnumbered, are like the healing mercies of One that passed no sorrow by. The government of this world, its mysterious allotments of good and ill, its successions of birth and death, its hopes of progress and of peace, each life of individual or nation, is under the administration of One, of whose rectitude and benevolence, whose sympathy with all the holiest aspirations of our virtue and our love, Christ is the appointed emblem. A faith that spreads around and within the mind a Deity thus sublime and holy, feeds the light of every pure affection, and presses with omnipotent power on the conscience; and our only prayer is, that we may walk as children of such light."—p. 57, 58, *of Lecture on the proposition "that Christ is God," proved false, &c.*

It is reported of the celebrated Whitfield, that when he visited Glasgow, he preached on the Castle Green, in

his usual strain of alarming vehemence, on the corrupt and lost condition of man, expatiating on the miseries of the present life, and the woes of an everlasting hell; and that while thus engaged, he was interrupted by a female voice from the crowd, exclaiming, in the words of the fifty-second Psalm, in the metrical version of the Kirk of Scotland,—

"Why dost thou boast, O mighty man,
Of mischief, and of ill?
The goodness of Almighty God
Endureth ever still."

We would use the same language in reference to Mr. M'Neile, who, to subserve the cause of orthodoxy, has not scrupled to describe the condition of man and nature in the most unjust and debasing terms, as inundated with guilt, and sunk in the most gloomy and fearful misery. As a "mighty man" of orthodoxy, having a cause to plead which presupposes the total ruin of man's character and condition, Mr. M'Neile, instead of viewing with delight the innumerable proofs of God's "goodness," which are apparent, both in the face of nature and the heart of man, seizes only on those things which are, *or seem*, exceptions to the general rule of benevolence; and from these, without considering them as exceptional cases, contrary to all logic, he deduces the general inference, that nature is blasted by Divine wrath, and man a prey of guilt and misery, which he could not have been originally, and which, therefore, he must have become by falling from a higher estate. The orthodoxy of the lecturer required this foundation to be laid, or he could not have raised the superstructure which he subsequently advances to build; and even with this foundation, that superstructure is worse than critical. Nevertheless, this foundation being at all events indispensable, it was the first object of the lecturer to attend to its construction; nor has he failed from any deficiency of powers as a sophist; indeed, his talent at illustration, by means of striking but superficial similes, fits him in no small degree to "make the worse appear the better reason." But appeals to exceptions from the goodness of nature and man, be they made by the most skilful sophist that ever lived, cannot prove a general rule. The numerous "ills"

of life, may be boasted of as proofs of a theory. These ills we deny not; but while far greater is the amount of happiness, no other view can be fairly taken of them, than that they are exceptions, whether real or apparent, and not a rule. "Mischiefs," also, it cannot be denied, enter into the composition of human conduct; and these, too, may be made subjects of boastful triumph for orthodoxy; but it is evident enough that men could not exist at all, with any degree of social order and mutual utility, if mischiefs were to predominate as a rule, instead of being exceptions. Mr. M'Neile, at the commencement of his lecture, favours us with a statement which we wonder how he can reconcile with his view of total depravity and misery. Yet, alas! for the very purpose of proving the existence of a fallen and ruined world is it introduced. It is as follows:—

"God is love. He that dwelleth in love dwelleth in God, and God in him. The first and great commandment of the law, is love. Thou shalt love the Lord thy God with all thy heart, &c. And the second is like unto it: Thou shalt love thy neighbour as thyself. Love is the fulfilling of the law. The end of the commandment is love. The end of all true religion is love—the love of God and the love of man. * * * To love God supremely, and to love one another sincerely and cordially, are the essential elements of the happiness of all intelligent creatures."—*M'Neile's Discourse;* p. 294 of the Series.

Rejoiced are we to find the lecturer commencing in this strain. Would that he had sustained it! Would that he had deduced from it the legitimate conclusions! Wherefore not? Orthodoxy stood in his way. Well, then, we who are not deterred by a fear of orthodoxy, will draw the legitimate inferences as regards the condition of man and nature. *God is love; and it is our duty and happiness to love God supremely.* We admit this, but why? Is it because we perceive, with the lecturer, that we dwell in a world full of misery; because God's sun arises to blast us with scorching pains, and his rain descends to inundate and carry us away; because all our organs of sense are sources of misery, and all our faculties of mind are instruments of torture; because we

are fallen and accursed, and feel that we are outcasts from God on account of the sin of Adam? Is it therefore that we believe that God is love, and that it is our duty and happiness to love him supremely? No, surely; but because all this is false, because we know the contrary to be true. And the light of nature, the force of natural conviction and feeling, induces even the orthodox to love the God of nature and providence, the sustainer and beneficent benefactor of man, in spite of that part of their system which depicts nature as accursed, and man as the prey of guilt and misery.

Again; it is our *duty and happiness to love our neighbour as ourselves.* We admit this; but why? Is it because our neighbour is radically a sinner, steeped to the lips in guilt, having nothing in him worthy of a virtuous esteem? No; but because the contrary is true. Because he has qualities worthy of our esteem, and, therefore, worthy of our love; without this, there could be no love. Even those who hate us, we are also bound not to hate; but to show to them the love of forbearance, and a desire to turn their thoughts to love. But why so, if not also because even the worst and most hating are not altogether corrupt, are not so utterly removed beyond the sphere of virtue, that we can separate them from our thoughts with cold indifference? We love the good, because they are worthy of esteem. We love even our enemies, because we would wish to esteem them as friends, and friends to love and virtue. Is this a correct analysis of the love of God and man? then all our lecturer's sophistry about total depravity and misery is evidently detected. Yet this very passage, on which these comments are made, he uses simply to prove man's wickedness as a fallen, accursed, miserable being! And why so? Because our love to God and man is not perfect—because we have all come short of fulfilling the whole law of love! Truly we know this: we know that we have not reached perfection, that our love to God and man needs yet to be kindled to greater energy, and purged from many inconsistencies. Yet it requires all the declamation of a prejudiced orator to turn this acknowledged fact into anything bearing the semblance of total depravity, and a nature fallen from the love of God, and lost to virtue.

And Mr. M'Neile, therefore, goes beyond this, to assert gratuitously, what we can by no means admit, that "there exists in man, by nature, a bitter consciousness that he *does not* love God." This is a mere assumption, and contrary to fact. He, moreover, charges it as a crime against the law of love, that man is selfish. How absurd! As if selfishness, within proper limits, were not a most valuable quality, and only dangerous and reprehensible in its excess. Were it not so, how could it be our duty to love our neighbour as *ourselves?* The duty of love to our neighbour, implies also self-love. Selfishness, indeed, *carried to excess*, "is the bane of happiness." But in vain will Mr. M'Neile establish such selfishness as a characteristic essentially human. What, then, should we make of the love of a father or a mother towards their children, even to the most refractory and troublesome, if selfishness prevailed over *expansive* love? Our lecturer's orthodoxy, however, will allow him to see only a reprehensible and debasing selfishness in man—a selfishness which is "rebellion, high treason against heaven"—"blindness and wretchedness defeating its own objects"—"multiplying and magnifying disappointments, and vexations, and distresses;" and, therefore, he concludes his most illegitimate argument with declaring, that "man is a ruined creature, under the practical dominion of his carnal affections and appetites; bearing in his bosom a lurking, troublesome witness against himself," having not actually dethroned conscience in point of form, but having practically disregarded its authority (p. 297). Mr. M'Neile next proceeds to walk over what he considers the course of Scriptural proof on this subject. That is, he quotes the usual set of Scripture passages, which describe the great wickedness of particular times or characters; while the virtues of men, which are not less acknowledged by Scripture, are passed over in silence. The conclusion hereupon drawn is, as before, that man is guilty, root and branch, miserable, ruined, and all because Adam sinned. (p. 298–304.) But as to the origin of evil, a better opportunity of discussing it will be afforded at another part of this controversy.

Now we come to what the lecturer considers a strong argument, which Unitarians cannot get over. He says,

"You may probably be referred [by the Unitarian preacher] to external nature. The teeming wonders of creation; the proofs abounding on every side of the most benevolent designs in the Deity; the rich provisions made for the enjoyment of creatures innumerable in every climate; these, and similar shafts, may fill the quiver, and fly with power from the bow of the eloquent preacher. But he will not exhaust the mighty theme; he will not present to you *all* the scenes exhibited by external nature. It is more than possible that he will not call your attention, as I do now, to yonder cradle, containing a child of Adam, only a few days old. Behold those infant features convulsed in agony. See the helpless little creature writhing in torture from some inward inflammation or outward sore. Hear his bitter screams, &c. The child's disease baffles all human skill; and after a few days of complicated suffering, leaves a little haggard corpse to be consigned to a baby grave." p. 305. Mr. M'Neile asks, how this is explicable upon any other theory, than that of the fall of all mankind through the transgression of their first ancestor? For the child itself was too young to sin, and yet it suffered; it must, therefore, have sinned in Adam!

We think, however, a very different inference may be drawn. Such a case shows, that suffering, though often the result of sin, is frequently not so. And though we should be unable to give a full explanation of all the reasons for all the sufferings we witness, yet would we rather hope, ignorant though we are, that all seeming evil is appointed to educe real good, than apply for an explanation of a few evils comparatively, to the Calvinistic theory, which introduces evils innumerable; we would not wish to have the sufferings of an innocent child explained by an hypothesis, which permits its advocates to describe children of a span long swimming in an everlasting lake of fire, on account of Adam's disobedience. When our Lord was questioned by his disciples concerning the man born blind (John ix.), "Who did sin, this man or his parents, that he was born blind?" —had Jesus held the doctrine of Mr. M'Neile, he might, and should have answered, "Here ye behold an effect of Adam's transgression, which brought into the world all manner of woe. The man born blind sinned not, neither

did his parents more than others; but Adam, having fallen from God's favour, this, and other evils, happen in this wretched world." How very different was Christ's reply! how heretical, judged by Church-of-England orthodoxy! but how pious, how like the blessed Son of God!—"Neither hath this man sinned, nor his parents, but that *the works of God should be made manifest in him.*" Now, this we take as the foundation of our hope in regard to all the evils of life. Some of them we can evidently trace as working out the will of a benevolent God; and if such a tendency in others is not so obvious, we would rest assured in pious faith, that to God they are known as such, and as such may hereafter be made manifest to our more enlarged understandings and experience.

Certain analogical reasoning is next employed by the orthodox lecturer, in defence of the transmission of guilt from Adam to all his posterity; but plausible as the argumentation is, it is met by Mr. Martineau with a still more acute, and certainly more correct logic, which cuts down without quarter, the Calvinistic sophistry, leaving only its ashes as a memorial of its offensiveness to sound reason. But on this part of the subject we must refer to the lectures themselves.

Man being altogether lost and ruined by the act of Adam, according to Mr. M'Neile's first head of discourse, —he proceeds to show, under the next two heads, that there is no salvation from such a condition, unless God be, as Trinitarianism describes, a three-fold Deity. The total corruption of human nature not being enough as a foundation for his argument, we are, therefore, told further, that sin is infinite, being an offence against an Infinite God; and that, therefore, nothing short of the intervention of God himself, to suffer the infinite punishment due to sin, can procure pardon for man and lead to his salvation. Now, if the Infinite God himself must suffer, that man may be forgiven,—this implies, according to the lecturer, that God must consist of more than one person. The Unitarian's God, according to him, cannot save. He has not sufficient resources. The Trinitarian's God alone has the requisite resources; that is, one person of the Trinity suffers the inevitable punishment due to in-

finite transgression, while another receives the penalty, and grants forgiveness; and God's justice being thus manifested in one person, and his mercy in another, both are reconciled,—and this is called "the only ground of consistency in the work of redemption"! To establish this, is Mr. M'Neile's object. Speaking of the resources of the God of Trinitarians, he affirms: "His resources are infinite, because they consist in CO-EQUAL AND CO-ETERNAL PERSONALITIES." p. 317.

Since the first time that we considered the Trinitarian controversy, it has ever appeared to us that that is a curious mode of argument by which people arrive at the conclusion that God is threefold; *viz.* by means of the fact, that there is sin in the world, and by means of the assumption thereto added, that sin is an infinite evil, and cannot be pardoned *unless* God be Triune; whence it is argued, that *he is* Triune. Had there been no sin, or no Calvinist to tell us that sin is infinite, the use of a Triune God would have been incomprehensible. The Divine Unity alone would have been believed, had Adam not committed an infinite offence, which made it necessary for human salvation that God should be more than one person; whence it is argued that he *is* more than one person; though, without sin, we might have innocently believed that God is strictly one. So much for the asserted effects of the fruit of the tree of the knowledge of good and evil! The eating of a forbidden apple has metamorphosed our ignorance of God into a knowledge of him—has turned us from Unitarian heretics and infidels into orthodox believers!

But a truce to irony; and let us return to the statement on which the Calvinistic argument is founded, *viz.* that sin is infinite. This is not merely an unproved assumption, but it is false. A finite being cannot produce an infinite effect. Man can no more be an infinite sinner than he can be infinitely righteous. No sophistry can overturn this plain fact; though Mr. M'Neile has attempted to undermine it by an insidious similitude. He represents the nature of offences against God as depending, not on the condition of the offender, but on that of the party offended; as a soldier (to take a case from analogy) would be more severely punished for striking his

captain than for striking his fellow-soldier, and still more severely, were he to assault his sovereign. Mr. Martineau thus answers this plausible illustration: "It is evident, however, that it is not the dignity of the person, but the *magnitude of the effect*, which determines the severity of the sanction, by which, in such an instance, law enforces order. Insult to a monarch is more sternly treated than injury to a subject, because it incurs the risk of *wider and more disastrous consequences*, and superadds to the personal injury, a peril to an official power, which, not resting on individual authority, but *on conventional arrangement, is always precarious.*" p. 21. Can this be said of the authority of God? Is *it* precarious? Must it depend upon such barriers and penalties as the weakness of human law imposes for the defence of its magistrates? The very thought is impious. Yet this supposition is necessary, ere the orthodox analogy, between offences against God and against a human superior, can be maintained. As the infinity of man's sin has not been proved, it must be assumed, in order that the Trinitarian lecturer may proceed with the conclusion to be drawn from it, *viz.* that the infinite transgressions of men must be atoned for, and erased, by the substitution of an infinite ransom—by the second person of the Trinity becoming a man, and suffering in room of the offenders. This is the great climax of Trinitarian *consistency!* A moment's reflection will show, however, that it is utterly inconsistent.

"I would inquire," says Mr. Martineau, "what is intended by that other statement, that only Deity can redeem, and that by Deity the sacrifice was made? The union of the divine and human natures in Christ, is said to have made his sufferings meritorious in an infinite degree. Yet we are repeatedly assured, that it was in his manhood only that he endured and died. If the divine nature in our Lord had a joint consciousness with the human, then did God suffer and perish; if not, then did the man only die, Deity being no more affected by his anguish, than by that of the malefactors on either side. In the one case, the perfections of God, in the other, the reality of the atonement, must be relinquished. No doubt the popular belief is, that the Creator literally expired;

the hymns in common use declare it; the language of pulpits sanctions it; the consistency of creeds requires it; but professed theologians repudiate the idea with indignation. Yet, by silence or ambiguous speech, they encourage, in those whom they are bound to enlighten, this degrading humanization of Deity, which renders it impossible for common minds to avoid ascribing to him emotions and infirmities, totally irreconcileable with the serene perfections of the Universal Mind. In his influence on the worshipper, *He* is no spirit who can be invoked by his agony and bloody sweat, his cross and passion. And the piety that is thus taught to bring its incense, however sincere, before the mental image of a being with convulsed features and expiring cry, has little left of that which makes Christian devotion characteristically venerable." p. 21, 22.

The last head of Mr. M'Neile's discourse, is occupied with its practical application, with the moral effects of his theory. Man, according to him, must first be pardoned by the offering of an infinite ransom for his sins, before he can be the subject of moral reformation. Unitarians who invite to moral reformation without the preceding step, are only, he conceives, "like quacks, who cover over the sore, healing the skin, while they leave its mortifying venom beneath." p. 341. "Unitarian preaching," he says, "for the most part, resembles a dissertation on good walking, addressed to congregations who are all lame. Bring in the *restoring* power of God to remove the lameness—then they will walk with God in holy love." p. 342. Mr. M'Neile deals largely in figures, which he knows will affect his own party, but how can mere figures convince his opponents? Reasoning, however, is added. His is the system, he contends, which at once manifests the hatefulness of sin, by the sacrifice which it required, and the love of God, by the sacrifice which he condescended to offer; and both these considerations are the most powerful motives to virtue—no others are sufficient to eradicate sin, and implant virtue in the corrupt heart of man, alienated from God and holiness. The reasoning here employed is ingenious; but unfortunately for the lecturer, it does not correspond with the facts of human experience. The hatefulness of sin is

known to Unitarians, who believe in no divine sacrifice to atone for it; the character of sin is known by its effects; it is condemned and shunned, as contrary to God's will, to the excellence of man's character, and to his happiness. And the love of God is not less a motive to Unitarians to excel in virtue than to Trinitarians, but much more so. A Unitarian can love God for his goodness towards him, without anticipating the endless misery of any of his fellow-beings. He can love God for not allowing the world to become accursed, much more consistently than the Trinitarian, whose God is only the partial Saviour of his creation, and of the rest the everlasting tormentor. We agree with Mr. M'Neile in regarding the love of God as our chief motive to virtue; and just so much the more do we rejoice in the Unitarian faith, consistently pleading for and enlarging upon that love, which not only by the gift of the Gospel, but by all its other gifts, teaches us to "love God, because he first loved us"—and that "if God so loved us, we ought also to love one another." So far as the Trinitarian scheme can at all coincide with this, we are glad to perceive its influence. Its loss is, that it is defective in this respect, and that to many even of its own adherents, it presents a very suspicious view of divine excellence, a view little calculated to "provoke unto love and good works." The tendency of several portions of Mr. M'Neile's discourse, is to represent Unitarians as making too light a matter of sin, and consequently countenancing an inefficient reformation.

"If pardon," he says, "may be extended without a sacrifice, it is a light thing; and if pardon be a light thing, so is sin; and the love that lightly pardons a light offence, is a light love. Therefore, it could not have led men either to hate sin or to love God."

Mr. M'Neile may, if he will, thus continue to hold up to contempt the free forgiveness of an all-gracious God, by calling it "a light love which lightly pardons a light offence." In reply to his metaphysical ratiocination we simply maintain, that the free forgiveness of God is the doctrine of the Bible, as the free bounty of Divine providence is what nature teaches us every hour of our lives. If in consequence of the freeness of God's providential bounty, hourly bestowed upon us, we think lightly of it,

the fault is ours, and not God's free goodness. And if, in consequence of the freeness of pardoning mercy, we think lightly of it and of sin, the fault also is ours, and not of the freeness of Divine pardon. In reality, however, let us bring the two opposite systems, as regards the practical views of sin, which they respectively produce, to the test of experience; and what do we learn? The Trinitarian views sin, in the *abstract*, as a hateful object, which cost a Divine sacrifice for its ransom; but the more he ponders upon this abstract object of hatred, does he the more shun and reject particular sins? Alas! not. The tendency of his system is to call his attention to a metaphysical point—to the hatefulness of sin in the abstract, as costing a certain ransom of infinite value, while in the meantime his heart is left unaffected by the offensiveness of particular faults. He contents himself, and satisfies his conscience, with mourning his sinfulness in the gross, while he neglects reformation of those particular faults where reformation is indeed required. This is too much the case; and for this, Trinitarianism is accountable. Now, Unitarianism, on the contrary, as a system of morality, calls our attention not so much to sin in the abstract—though it admits sin in general, as in its particulars, to be an object of aversion—but not so much to this does it call our attention, as it does specially and distinctly to particular faults, which it exposes for particular reasons; while it urges and recommends particular virtues on account of their special excellences, as well as incites us to eminent degrees of excellence in particular virtues, on account of commensurate fruits of inward satisfaction and enduring happiness. Unitarianism deals not largely with the *metaphysics* of sin and virtue; but it points out distinctly the merit and advantage of forsaking this sin and the other, and of cultivating one particular virtue with another and another. And what is the result? So far as we know, we hesitate not to say, that imperfect as the practice of morality among Unitarians may be, as among all other sects, there is nevertheless more genuine virtue in our party, more moral progress, more consistency of piety, moderation, and humanity, than in any other body of professing Christians. We say not this in boasting, or

because we are content with the progress of practical virtue we have already made. But we speak what we believe to be the truth in humility; and we desire most earnestly, that in every particular virtue which Christianity recommends, we may be yet more perfect. We trust, too, that the time is near when many of our Trinitarian brethren will renounce those engrossing speculations on the metaphysical nature of sin, which their system encourages, and which obstruct the practical reformation of particular faults and crimes, and permit "spiritual wickedness in high places" and in low places, to remain unchallenged and unchecked; and that, instead of fastings and humiliations on account of sin in the abstract, as that which cost a divine sacrifice, we shall be joined by more of our brethren in attending to the reformation of particular errors, and the putting away of particular offences, while we shall emulate each other in amiable zeal to excel in each particular virtue. If even now, and indeed at any time, even the worst man could not be justly pronounced totally sinful and corrupt, still less cause, we hope, will exist, as an improving futurity opens upon us, for orthodox lecturers to "boast of mischief and of ill." Of the mischief and ill that yet exist in society, much is to be attributed to such lectures as that of Mr. M'Neile, which vilify, however unintentionally, the providence of God, represent nature as the prison-house of a creature cast out from Divine favour, and not capable of being saved by his own exertions, but only by a certain process, not of ransom merely, but of mysterious faith and spiritual influence, which, alas! who can explain? how few have ever been fully satisfied with! This work is not of God; and we believe its overthrow is approaching.

Mr. M'Neile has found a powerful and successful antagonist in Mr. Martineau; to the contents of whose discourse, on "The Scheme of Vicarious Redemption Inconsistent with Itself, and with the Christian Idea of Salvation," we shall make more full reference in our next Number, than in the present we had opportunity of doing, while merely quoting a few replies to some of the topics of the Trinitarian lecture.

(To be continued.)

MONTHLY RECORD.

JANUARY 1, 1840.

WE are happy in recording the cheering fact, of the continued success attendant on the exemplary and indefatigable labours of the Rev. R. Shenton, in Derbyshire, in connection with the Manchester Village Missionary Society. The following description of the Sabbath gatherings at Flagg, in which village the only place of worship is the Christian Unitarian Chapel lately erected, is deeply interesting. "To behold the rustic villagers, in despite of bad roads, high winds, and heavy rains, at the sound of the bell, coming from the east and the west, the north and the south, from a circuit of several miles, to unite in the worship of the One God and Father of all, is a sight which would gladden the heart of every friend of liberal views of Christian truth—a sight which has hitherto never failed to excite the wonder of those ministers and laymen who have honoured us with their presence." A prospect of great usefulness is opening up in this district; and similar prospects might gladden every district of the land, were the sower only sent forth to sow the precious seed of truth, freedom, and goodness. There is a school in connection with the Flagg Congregation, and a circulating library is now establishing. What has been effected in this instance, is not only an encouragement to the parties more immediately concerned, to persevere in their most meritorious efforts, but should be a stimulus to all, in every place, also to be up and doing. The time is short. Year after year is gathered to its predecessors. The summer is past, autumn is finished, hoary winter is around us, but our country is not reformed. What wiser, better, or holier resolution can be formed, on this the first day of an opening year, than that more effort shall be put forth, more energy evidenced, in steadfast, persevering labours for the religious instruction, improvement, reformation of Britain.

A controversy on the principles of Christian Unitarianism, conducted for several months through the medium of the Sheffield newspapers, between the Rev. T. Best, a

clergyman of the Established Church, and the Rev. H. H. Piper of Norton, Derbyshire, has lately terminated. The Unitarians of Sheffield and its neighbourhood, desirous to show their respect for Mr. Piper's labours, have since presented him One Hundred Pounds, and a Silver Inkstand, bearing the following inscription:—

"Presented to the Rev. H. H. Piper, with a Purse of 100 Sovereigns, by his Unitarian friends in Sheffield and its neighbourhood, for his talented defence and advocacy of the principles of Unitarianism against the attacks of the Rev. Thomas Best, and as a mark of their high esteem of his character as a Christian Minister."

It is with sincere and heartfelt regret we have to record the death of our respected friend, the Rev. Dr. Armstrong, one of the ministers of Strand-street Meeting-house, Dublin. This melancholy event occurred at a marriage-breakfast, on the 4th December. As proofs of the estimation in which the departed was held by men of all religious denominations, it may be mentioned, that his funeral, on the 9th December, was attended by individuals occupying nearly one hundred and fifty private carriages. Amongst the number, were the Lord Chancellor, the Bishop of Tuam, Hon. and Rev. Mr. Plunket of Bray, Rev. Mr. Woods, Rev. Dr. Bruce, Rev. Dr. Urwick, Rev. Mr. Simpson of Ushers' Quay, Sergeant Curry, M. P., &c.

His friend and colleague, the Rev. Dr. Drummond, read the funeral service, which he prefaced by some impressive and eloquent observations on the character of the deceased, of which the following is the substance:—

"My Christian Brethren,—The present is neither a fitting time nor place to expatiate on the character of our deceased friend. We come now only to perform our last sad duty to his remains. At another time, and in another place, it may be my humble endeavour to show how well-merited is the high estimation in which his character is held—how just is that deep universal sympathy which his sudden decease has excited. Suffice it now merely to state, that our dear friend and brother was a Christian in the most exalted, most extensive sense of the term; a Christian gentleman, bland and courteous, the rich man's *companion* and the poor man's friend; a

Christian scholar, profoundly skilled in the Greek and Roman classics, and in the original languages of Holy Writ; a Christian pastor and teacher, who had deeply imbibed the pious philanthropic spirit of the Gospel—who cherished the earnest wish, and made it his constant endeavour, to promote 'glory to God in the highest, on earth peace, and good will to men.' In all the several, relations of life, as a husband, a father, a brother, a friend, he was an example worthy of imitation—kind, tender, affectionate, and confidential. Steady in support of his own religious principles, he was charitable and indulgent to those from whom he differed; condemned none for the creed which they had conscientiously adopted, however erroneous he might deem it—but, leaving judgment to the Omniscient, who alone has a right to judge, and hoping, and praying, that all may come to a knowledge of the truth, and be saved. In God, he contemplated the parent, friend, benefactor of all the children of men. Christ he regarded as the Saviour of the world, 'the author and finisher' of that faith which bringeth salvation. He 'honoured the Son even as he honoured the Father who sent him,' and received his precepts and doctrines as dictated by the inspiration of the Most High. He delighted to dwell on the moral beauties and perfections of our Lord's character, to recommend every Christian virtue by his word and example, and to demonstrate that he is the only unerring guide to happiness and immortality. He practised as he taught; and though he was taken hence by a most sudden and unexpected call—'in a moment, in the twinkling of an eye'—he was not unprepared. Death was a subject familiar to his thoughts, and he who so long had taught others how to live and how to die, was not to be surprised and taken unawares, even in the hours of unsuspecting festivity.

"May each of us, my friends, be like him, ready to obey the final call—ready with our 'loins girded and our lamps burning,' and ourselves like unto men that wait for their Lord when he will return from the wedding, that when he cometh and knocketh they may open to him immediately. 'Blessed are those servants whom the Lord, when he cometh, shall find watching; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.'"

THE

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ATONEMENT.*

THE doctrine of the Atonement has a much stronger hold on the feelings of those who assume the name of Orthodox, than that of the Trinity. And, indeed, it seems natural that the manner of man's reconciliation to God, should hold a higher place in the mind than a speculation touching the manner of the Divine existence. The doctrine of the Trinity vanishes into a nonentity in the season of Christian devotion, when man utters his thoughts to his Creator. The alleged threefold distinction of the Deity glides out of view, while all Christians lift up their minds to their Father in heaven. The doctrine of the Trinity occupies a larger place in catechisms and books of controversy than in the hearts of good men of every denomination. The Unitarian view, that Christ was animated and directed by the Divine Being, the Father—is practically the same as the Orthodox, that Jesus was hypostatically united to God the Son; while it has the advantage of being consistent with the Unity of God, and of better harmonising the language of Scripture. Christ, filled and directed by the Father dwelling in him, is adequate to all that might be affirmed of God the Son,—a supposed distinction or distinct personality in God. The man Christ Jesus, as the organ or instrument of Deity, is the same mental conception as God the Son united to Jesus; with only this difference, that the distinction between the Eternal Father and Jesus the Son of God, is preserved, and the language of the New Testament is not barbarised by such expressions as God the Son, Eternal Son of God, &c. What could a second divine person accomplish, which the Father cannot, through his Son and Sent, Jesus of Nazareth? How is salvation more secure, or the sinner's hope better founded, on the Or-

* The Sacrifice of Christ Scripturally and Rationally Interpreted. By Edward Higginson.

thodox than on the Unitarian view? On either system, man relies upon God, and is saved by the Divine nature acting in concert with the human. This reduces the controversy between the Orthodox and ourselves to a mere question of naming. What *they* mean by God the Son being united to Christ, is what *we* mean by God the Father dwelling in him and doing the works.

But the case is somewhat different, in reference to the doctrine of the Atonement, as it is called,—Reconciliation, as it might more properly be named. There appears in this something which touches upon the springs of emotion, and is intimately connected with the warmth and purity of devotion. The strongest motives for gratitude to God are drawn, not from the metaphysical notion of a threefold distinction in God, but from the greatness of the Divine love, and the spotlessness of Divine holiness, in saving man at no less cost than that of an expiation for human guilt. The difficulty of saving man, is drawn in vivid colours, and then mercy is magnified in having found for him a ransom. It is no wonder if such pictures produce an impression which the discussion of a mere abstract notion can never effect. Accordingly, perhaps the Trinity is indebted for its influence over Orthodox minds, to its supposed necessity in order to the Atonement. There must be more than one Divine person, it is argued, in order that one may offer, and another receive an atonement. The supposed necessity of Atonement on the part of a distinct Divine personality, is perhaps the strongest felt argument for a Trinity, which, as a mere question respecting the mode of the Divine existence, would else possess little interest, and would be seen to be one which is above our present faculties, and on which nothing is revealed.

The feelings in which these views originate are worthy; we only wish them as enlightened as they are well meant. God is not less an object of gratitude and trust, when he is viewed as forgiving sin from his own spontaneous and unprompted goodness, without any extrinsic consideration or satisfaction; nor is the evil of sin less demonstrated, and the honours of moral law less upheld, when forgiveness is made dependent on repentance, the penalty of sin not ceasing till the sinful inclination is entirely taken

away. That the moral law, or rather, the Moral Governor of the world, should be indifferent on whom the penalty falls, whether on the innocent or on the guilty, provided pain is endured,—is a mode of showing the evil of sin, and the danger to the transgressor, which at once frustrates itself, and seems irreconcileable with our sentiments of natural justice. Neither the morality nor the expediency of punishing the innocent in room of the guilty, can be made out from principles of reason. The honour of the law—that is, the veracity of the lawgiver—is upheld, when the threatened punishment *does* fall where, and when, and on the party against whom it was threatened. If the sinner escapes through his substitute, how does that imply danger to *him?* If the penalty is shifted to another, how is the law magnified which says, "the soul that sinneth, *it* shall die"? and as all men do suffer, and are lying in moral death, while they continue in sin, where is the justice of the lawgiver, or the honour of the law, in exacting two satisfactions, two punishments for the same offence,—first, the evil conscience, which is now felt to be the companion of sin; and next, the vicarious punishment of Jesus, the substitute?

It is not our intention to go into the general arguments respecting Atonement. We shall merely recommend to attention the argument contained in the little tract, the title of which we have put in the margin. It comprises the substance of a volume within fifty pages. It is limited to one branch of the subject, but of that branch it presents an account at once brief and full. The author aims to show, that the Orthodox interpretation of the sacrificial language used respecting the death of Christ, has no authority in Scripture. Assuming and conceding that the death of Christ is, in the New Testament, referred to in language originally applied to the ceremonial offerings, he inquires what was the purpose of those offerings and sacrifices; and finds in that the key to explain the language of the New Testament. Almost every passage in the Bible relating to the subject, is brought forward and examined. The author's position, which he establishes by a very full induction from Scripture, is, that the Levitical sacrifices were not ordained to remove moral guilt, but only ceremonial. The atoning power of Levitical

offerings, whatever it was, was not accepted, and was not prescribed for moral sins. Supposing, then, the parallel between the death of Christ and the Jewish sacrifices to be well founded, the author concludes, that neither was the Jewish ceremonial offering nor the death of Messiah, any proper atonement for the moral guilt of mankind; but that the latter only became the means of diffusing the truth that purifies, perfecting the character that exemplifies and enshrines Christianity, and took away the law of ceremonial ordinances, nailing it to his cross; so making Jew and Gentile no more two, but one new man, equally accepted worshippers of the One Holy Father.

It is perhaps impossible to trace the origin of sacrifice, or to discover the original purpose of its institution, if it was at the first of divine appointment. It seems most probable, that offerings to the Deity were meant to express devout feeling—the sentiments of gratitude, hope, and trust in God, or the confession of offence and the feeling of penitence. Other purposes they may have been intended to answer, but these seem the principal. Strange as such a mode of worship may appear to us, it was generally prevalent in ancient times; though it became very much corrupted from its primitive simplicity, and perhaps was turned from its first purpose. The Jewish ceremonial may be regarded as a sort of symbolical worship, intended to impress religious sentiments on an uncivilised people, and gradually to lead them to higher and purer ideas of religion. Such symbolical worship was in use before Judaism; and pre-existing usages seem to have been adopted and incorporated with the Mosaic ritual, only purified from the excesses and corruptions by which in heathen worship they were degraded.

But perhaps the grand modification of sacrifices, introduced by the Jewish law, consisted in excluding the idea of atoning by any offering for moral guilt; thus limiting the efficacy of sacrifice to the removal of ceremonial offences only. This is a strong position; and if it can be made good, it bears powerfully against the Orthodox theory of Atonement. It seems supported by three decisive facts.

First; sin, transgression, atonement, are terms used in reference to ritual omissions and offences. "Almost

all things are by the law purged with blood," as is observed by the writer of the Epistle to the Hebrews. The people, the book, the tabernacle, the holy place, the vessels of the sanctuary, were all atoned for. By universal admission, this was not moral, but ritual offence. Various forms of disease and ritual impurity were called sins, and required to be atoned for by the ritual law. In this whole class of cases, it will not be pleaded that there is an instance of sacrifice accepted for moral offence.

The next fact is, that for the moral offences of theft, lying, man-stealing, breach of the marriage vow, murder, and this class of offences, no sacrifice is ordained, but a certain defined penalty has to be endured. This was teaching the Jewish worshipper a higher morality than elsewhere prevailed. It implied that no commutation could be accepted for moral wrong; a lesson the world has always needed, and needs still. But how is this fact to be accounted for, if ceremonial offerings were ever ordained for the removal of moral offences? Here are cases in which, according to the prevailing views, atonement is most needed. Yet, it is precisely in such cases where no atonement is provided. In the Mosaic law there is no provision of sacrifice for the murderer, or the thief, or the rebellious son, or the blasphemer, or the false witness. This fact evinces the great superiority of Judaism over all the prevailing religions of antiquity. In its ceremonial it was more spiritual and moral than these; for it set aside the heathen notion, that any sin-offering, or sacrifice, or atonement, could avail for the want of moral righteousness. Let the laws of Moses in reference to moral sins, be read over, and the force of the argument will be felt. The murderer's punishment is not a sacrifice, but the penalty of death (Lev. xxiv. 21). He that killed a beast was to restore it. In the cases of personal injury, the general principle of the Mosaic code was, "as he hath done, so shall it be done to him, eye for eye, tooth for tooth," (Lev. xxiv. 19, 20); but no sacrifice is prescribed as a compensation. Restitution, not sacrifice or sin-offering, is appointed in all the instances of injury to property, specified in Exodus xxii. 1–9. Man-stealing was declared a capital offence (Deut. xxiv. 7.) Idolatry was punished with death (Deut. xvii. 2–9). The rebel-

lious and undutiful son was, in certain cases of peculiar aggravation, to be stoned to death. He who slew another by accident, not through enmity, was to flee to a city of refuge, not bring an offering to the priest (Num. xxxv. 15). The law regarding the false witness, is contained in Deut. xix. 16–21. In the case of an unknown murder, a ceremonial service was prescribed, because the guilty person could not be found (Deut. xxi).

In all these cases, and more that might be enumerated, of moral offences, there is not the whisper of a sacrifice being prescribed as an Atonement for moral guilt. And in perhaps the most comprehensive and striking class of cases that could occur (Lev. xxvi. 40, &c.), God forgives, not in consideration of an atonement, but on the ground of simple repentance: "If they confess their iniquity, and their heart be humbled, then God will remember the ancient covenant and restore them." It is fact, then, not speculation, that, in the law of Moses, moral offence was not expiated by sin-offering, but by reformation, or restitution, or penalty endured. And this conclusion is in entire harmony with the noblest conceptions of sacrifice which the ancient Scriptures contain. "To what purpose is the multitude of your sacrifices to me, saith Jehovah, I am full of burnt-offerings; bring no more vain oblations, incense is an abomination unto me. Wash you, make you clean, put away the evil of your doings; cease to do evil, learn to do well; seek justice, relieve the oppressed, judge the fatherless, plead for the widow." (Isaiah i.) The spirit of this noble passage teaches, that repentance and reformation are the true sacrifice, the accepted offering; in room of which no ritual ordinance is of any avail, or was ever enjoined.

The *third* decisive fact to which we refer, is found in one or two ambiguous instances, where ritual sacrifice is connected with moral offence, at the same time that reparation is also enjoined. The strongest, if not the solitary instance of this kind, is found in Lev. vi. 2–7; and, as much consequence has been attached to this instance, with a view to show that the Mosaic offerings contemplated moral sins as well as ritual, we shall perhaps be allowed to produce it at length, and estimate its force: "If a soul sin, and commit a trespass against Jehovah,

and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or have found that which was lost, and lieth concerning it and sweareth falsely; in any of all those that a man doeth, sinning therein. Then shall it be, because he hath sinned, and is guilty, that he shall *restore* that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which was found, or all that about which he hath sworn falsely, *he shall even restore it in the principal, and shall add the fifth part more thereto*, and *give* it unto him to whom it appertaineth in the day of his trespass-offering (verse 7), and the priest shall make an atonement for him before Jehovah, and it shall be forgiven him for anything of all that he hath done in trespassing therein." What are the facts of this case? There is a moral offence of injury to property. On what condition is it forgiven? Through a trespass-offering alone? So we have been told from an orthodox pulpit; and this example has been vaunted and quoted to show, that ritual offering was not limited to ritual sins only. Never was a more unfortunate appeal made. The sin is not forgiven merely through an offering presented by a priest, but restitution is first commanded to be made for the whole; and not only so, but a fifth part is to be added; and then follows a trespass-offering. This is no exception, then, to the general principle, that "there is not one instance in the whole law of Moses, in which a sin or trespass-offering can be clearly shown to have been prescribed, as an atonement for a moral offence; but, on the contrary, in almost every instance, it is unequivocally evident, that they were prescribed in order to atone for ritual offences." We have here restitution and sin-offering, not a sin-offering by itself. How do these facts support the notion, that moral offences, without restitution, were ever expiated by sacrifice alone? To support this, *we should have found examples, not few nor dubious, of moral sin expiated by sin-offering, without any reparation or other penalty.* Are there instances? let them be produced. Is it in the law of Moses that we find theft, violence, falsehood, murder, expiated by ceremonial offerings? All this may

be found in the rites of heathenism, not in the theology of Moses. If even a few doubtful cases might be brought together, this would not avail to overthrow the general principle of Judaism, that ceremonial offerings removed only ceremonial sins. Exceptions are not commonly considered to overturn general rules. But the case we have considered is no exception. Whatever else it may prove, it proves this, that it was not enough to bring an offering to obtain remission of moral sin; an essential part of the transaction, was restitution for the whole, with an added portion to be given to the injured party.

This whole argument, and much more to the same purpose, is to be found in the tract entitled "The Sacrifice of Christ," &c.; and, if well founded, it suggests a powerful argument in defence of that interpretation of certain portions of the New Testament which is opposed to the received one. If sacrifice, with the people among whom it was customary and the requirement of their law, was not enjoined as a reparation and atonement for moral offences, does not this tell powerfully against the received ideas respecting the death of Christ? It has always been deemed a stronghold of those who defend the idea of Christ's death as a vicarious sacrifice for the moral offences of mankind, that the same language is applied to this and to the ancient sacrifices. Let this be granted; but the hold is no longer strong, if it can be shown, that Judaism provided for moral guilt no other atonement than reparation, penalty, or repentance. The Apostles and Evangelists, as Jews, were familiar with the ideas of sacrifice and sin-offering; and much of what seems, to us moderns, obscure and needing explanation, was to them forcible and intelligible. The Apostles have applied sacrificial language to the death of Christ. But their minds were not familiar with the idea of any sacrifice or atonement for moral guilt—a notion abhorrent to the law of Moses. In the application of similar language to the death of Messiah, they could not therefore have contemplated that death as an expiation of moral guilt.

The consequences of this are important, in the controversy between the Unitarian and the Orthodox sects. It also shows the unity of religion in every age and under every dispensation. There was no commutation for

moral offence. The one and invariable condition of divine approval, is, and ever has been, moral righteousness —a heart right before God. In every variety of phrase has this been described, but the idea has always been one and the same. It has been represented as faith in God; having reliance upon the Almighty Father; believing in Christ; obedience to the faith; doing the commandments; fearing God, and working righteousness;—still, the one leading idea prominent in all, is a heart right before God, mental rectitude or integrity. There is not one mode of acceptance with God under Judaism, and another under Christianity, and another under heathenism; but in every dispensation the principle is the same —fidelity to truth, to God, and to conscience. The Jew could not rely upon his sin-offering, but upon "clean hands and a pure heart." The Christian may not presume on the rightness of his faith—otherwise called orthodoxy—far less on the possession of truth, should it be held in unrighteousness; but the truth must be obeyed, loved, and followed. And he who stands without the pale of Christianity, will be estimated by Him who knoweth our frame and assigned our talents.

And this view of sacrifice points to that great lesson, which men are so slow to learn, that improved character —the soul's purification, sanctification, or holiness—is the great blessing of Christianity, and the one great object to which all our efforts should be directed. Everything is trivial and unimportant compared with this—the right state of the inward man, a mind devoted to love, truth, and holiness. The character of virtue is the condition of present happiness and hope; and it is the very essential idea of the heaven of Christianity, the love, or "charity that never faileth."

A. M.

PENITENTIAL HYMN.

O thou Great Being! ever near,
Who searchest all that live,
In mercy hear my suppliant prayer,
And when thou hear'st, forgive!

Oh teach me, 'mid temptation's hour,
For ever to rely
Upon thine all-protecting power,
And bless thee—though I die.

In life, whate'er thou hast ordain'd
Of joy or grief for me,
Still let me bless, with heart unfeign'd,
The inscrutable decree.

And, O my God! when death appears,
And life with time hath striven,
In that dark hour dispel my fears,
And raise my soul to Heaven!

E. W. G.

Newcastle-upon-Tyne.

SERMONS OF AN ISRAELITE.

(Continued from page 31.)

THIRDLY,—*The morality of Judaism, as expounded by the coevals of our Saviour, taught its professors to love those of their own nation, and none others.* We admit that the Old Testament enjoins the duty, "Thou shalt love thy neighbour as thyself;" but we contend, that the Jews understood this precept to inculcate nothing more than affection to those of their own nation and of their own creed. Such an exposition of the command seems almost to be sanctioned by the phraseology of their sacred books. In the 19th chapter of Leviticus, at the 16th verse, it is said, "Thou shalt not go up and down as a tale-bearer among *thy people;* neither shalt thou stand up against the blood of *thy neighbour;*" "thy people," the Jews, and "thy neighbour," are here synonymous. In verse 17, we read, "Thou shalt not hate *thy brother* in thy heart; thou shalt in anywise rebuke *thy neighbour,* and not suffer violence upon him;"—"thy brother," a Jew, and "thy neighbour," are here synonymous. In verse 10, it is written, "Thou shalt not avenge, nor bear any grudge against *the children of thy people,* but thou shalt love thy *neighbour* as thyself;"—"the children of thy people," the Jews, and "thy neighbour," are here a third time synonymous. The Rabbi SALOMON here also

adopts, not the Mosaic, but the Christian exposition of this great commandment. In his fourth sermon, entitled "A Comprehensive View of a Great Life," he says, "From the tent of Abraham, of our ancestor, these tones came forth. Here Religion was seen in her true form. Men, Israelites, what would you then? Wherefore do ye strive, wherefore do ye quarrel? Wherefore are you at variance? Religion appears in our father in her most beneficent, in her true form; if you have not this, you have none. You know what Abraham did. What sophistry calls religion, he knew not. What time invented, in order to fence in your degeneracy, was unknown to him. Nevertheless, God calls him his friend, his beloved. He also erected altars, he also uttered prayers; but the prayer, the altar, the sacrifice, were not the substance of his piety, they were but the outward expression of that which dwelt within; beside the prayer, the altar, the sacrifice, there was a heart, desiring and working only for the good of his *fellow-men*." (p. 75, 76.) There is an important peculiarity in this language: it does not state, as the chief glory of Abraham, that he desired the good of his co-religionists merely (as it would have been expressed by one of the Rabbis contemporary with our Lord); but that he desired the good of his "fellow-men"—of all who wore the human form, whether or not they were comprehended in the number of the "chosen seed." The truth of this will be more apparent from our next citations. We know that the expositions of the command, "Thou shalt love thy neighbour as thyself," pronounced by those who were learned in the law, not only at the dawn of Christianity, but at centuries subsequent,—not merely limited acts of kindness to the Israelites, but declared there was no sin in withholding such acts from the Gentiles. Maimonides, one of the most eminent of their modern Rabbis, writes thus: "A Jew sees a Gentile fall into the sea, *let him by no means lift him out;* for it is written, 'Thou shalt not rise up against the blood of thy neighbour;' but this is *not* thy neighbour." Moses Ben Maimon, popularly called Maimonides, was born at Cordova in Spain, in the year 1139, when the Gospel of Jesus had existed for above a thousand years; yet such was the character of his philanthropy. The fact that "the Jews had no dealings

with the Samaritans," and the question of the woman of Samaria to Jesus, "How is it that thou, being a Jew, askest drink of me, who am a woman of Samaria?" testify to the hatred of the ancient Israelites against all who worshipped not in their own temple. From "Harmer's Observations," it would appear that this animosity had attained such a wicked degree of virulence, as even to prevent the Jews offering to the Gentiles the salutations demanded by ordinary courtesy. He narrates, that "the Jews would not address the usual compliment of 'Peace be to you,' to either *heathens* or *publicans;*" and that "the publicans of the Jewish nation would use it to their *countrymen* that were publicans, but *not* to *heathens.*" In his feelings towards those who are not of his own people, the Rabbi SALOMON is, once again, more of a Christian than a Jew. In his eighth sermon, entitled, "The Spirit of the Mosaic Religion," he says, "Love the stranger also as thou lovest thyself! Do you again hesitate? There lies between you, perhaps, something more than a continent—a different creed. But say, ye who have feeling hearts, suppose that of two born of the same parents, the elder is tall enough to embrace their father, while the younger can only clasp his knees, must not the elder and stronger assist him, who is as yet too little and weak to climb to the parental bosom? [This is to us exceedingly beautiful and affecting.] Should difference in strength cause difference in paternal love? The heart answers, no! and so speaks religion also." (p. 156.) This is not the philanthropy of Judaism, as it has been hitherto expounded by the Scribes and the Lawyers. It is the philanthropy of the Gospel; of that faith which contains the parable of the good Samaritan; of that faith which demands "Who art thou that judgest another's servant? to his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand." It is the philanthropy of Him who healed alike the orthodox Jew, the heretical Samaritan, the polytheistic Roman, and the idolatrous Canaanite. This is a third change which Christianity has wrought in the very spirit of Judaism.

FOURTHLY,—We know that *Judaism was emphatically a ceremonial religion;* that it abounded in feasts,

and new moons, and sabbaths, and sacrifices, and purifications; that its most devout professors enlarged their phylacteries, and elongated the fringes of their garments, and paid tithe of anise and mint and cumin, to the almost necessary neglect of "the weightier matters of the Law, judgment, mercy, and faith." In this respect also, the Rabbi SALOMON is a follower of Christ rather than of Moses. In his tenth sermon, entitled "Outward Aids to Religion," he thus speaks of ceremonies:—"Do not place too high a value on such aids to virtue; they are the means, and not the end. There ever were, and are yet many individuals in Israel, who imagine themselves to be pious, and better than the rest, because they observe a vast number of ceremonies, whose whole meaning has long been forgotten; because they keep many fast-days, utter many prayers, read much and often in the sacred writings, as if the dead letter could open heaven to them. And these things are held to be religion, while religion itself is disregarded. Oh it is a grievous disease, from which ye suffer much, ye children of my people." (p. 208.) —This is not the language of Moses or his successors; it resembles more the language of Peter at the first *Christian* "General Assembly,"—"Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?" It resembles more the language of our Master,—"Come unto *me* all ye that labour, and are heavy laden, and I will give you rest. Take *my* yoke upon you, and learn of me; for I am meek, and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." "God is a *spirit*, and they that worship him must worship him *in spirit* and in truth." This is a fourth change which Christianity has wrought in the genius of Judaism.

FIFTHLY,—*The doctrine of a future existence constitutes no part of the Mosaic religion.* We must be content with referring our readers, for proof of this position, to Warburton's "Divine Legation of Moses," as we have not space at present to do justice to the question. The Rabbi SALOMON frequently inculcates the immortality of our race. We are persuaded that Christianity has co-operated to work this fifth change in the peculiarities of Judaism.

Although it could not be easily included under any of the five foregoing heads, we have been so much delighted with another passage in Rabbi SALOMON'S First Discourse, that we cannot withhold it from the readers of the "Pioneer":—"A God, who calleth on us to love him with all our hearts, *cannot have created us for perdition.* He can have placed man, the masterpiece of creation, upon earth *only for happiness.* Oh how long in this respect also, did unaided human reason blindly err! By how many nations, by how many philosophers of antiquity, was the Being *they called* God, considered as a malicious spirit, delighting in mischief, to whom (what blind infatuation!) the permanent happiness of men was repugnant. God himself then declared unto us, that he rejoiceth in us, and *in doing good unto us;* that in all which he commandeth us to do, *he seeketh only to promote our happiness.*"—(p. 18.) How the cheeks of many who affect to rejoice in the name of Christ, should tingle with shame, thus to hear from the lips of a despised Jew, more lovely views of the character of God, and more cheering views of the destiny of man, than they DARE to utter! There is, we confess and lament, nothing in these Discourses, of the technicality of Christianity, there is no acknowledgment of the Messiahship of Jesus; but we scruple not to say, there is more of the spirit of Christianity in the Twelve Sermons of Rabbi SALOMON, than in the "Articles" and "Common Prayer" of the Church of England, or the "Catechisms" and "Confession of Faith" of the Church of Scotland.

We have now gratified a laudable curiosity, as to the present opinions of those whom most of us believe to have been the ancient people of God, and who are endeared to us by the beauty of their religion, their philosophy, and their poetry; by the sympathies which the oppressed ever awaken in gentle bosoms; by the fact, that from among their fathers sprung the Great Teacher whom we delight to follow; by their being fellow-witnesses with us to the glorious yet unheeded truth of the Unity of God. These sermons inform us, that if the children of Israel are to be converted to Christianity, we must first tear from their dishonoured breasts the badge of degradation which we and our ancestors have affixed; we must admit them to

all the rights of citizenship; we must stand together with them on terms of civil equality, before we can expect them to worship in our temples. We must hold out to them the book of our religion, not on the point of a sword, but in the open hand of universal liberty and good-will. If they are to be converted, it must be by those who respect their Scriptures, who admit them to contain a revelation of the will of Heaven, who see in them a schoolmaster to conduct to Christ: it must also be by those who boldly acknowledge, and intensely revere, and profess with rejoicing, the leading truth of their theology —the truth for the conservation of which their theology was created, "HEAR, O ISRAEL, JEHOVAH OUR GOD, JEHOVAH IS ONE;" and not by those who offer them a tri-personal Creator, from whom they would shrink with horror as from the idols of Egypt, and whom they would at once refuse to worship, as they ever have refused, as a God unknown to their fathers. This review leads us not to despair that the "lost sheep of the house of Israel" will yet be gathered into the fold of Jesus. We have seen that the spirit of Christianity has pervaded, and is pervading, their own system. To the great doctrines of the impartiality, paternity, infinite beneficence of God; to the high precept of universal love to man, without distinction of creed or nation; to the grand fact of immortality, they have already attained. These are the leading peculiarities of *our* faith, and the reception of these is a preparation for the reception of our faith itself, as one that came from Heaven. To love and to receive the doctrines and the precepts of the Gospel, even from considerations of their own intrinsic truth and beauty, disposes alike the understanding and the affections to admit the divine mission of the Man of Sorrows. May all the readers of this review be increased in love to the descendants of Abraham; and may they soon unite with us, in acknowledging "Him of whom Moses (in the law) and the Prophets did write, Jesus of Nazareth, the son of Joseph," to be their long-promised Messiah.

R. E. B. M.

THE GLORIFICATION OF JESUS.

To the Editor of the Christian Pioneer.

SIR,—In your December Number, page 450, there are some remarks ably vindicating the humanitarian interpretation of John xvii. 5, "Father, glorify thou me with thine own self, with the glory which I had with thee before the world was."

These have prompted me to solicit your permission to lay before your readers an explanation of that controverted text, somewhat different from either the Trinitarian or humanitarian, but which strikes me as at once more satisfactory, and congenial to the spirit of Christ.

It is generally assumed, at least by the Trinitarian, that the glorification for which Christ prays here, is of the nature of *personal* exaltation; and the humanitarian admits the assumption, while he only seeks by the analogy of Scripture to evade the orthodox inference. Both parties, interpreting Christ's words too literally, suppose him to pray simply for the glorification of *self*,—a thing quite contrary to the humble, self-denying spirit of Jesus. And they explain the text as if it referred to that state of dignity and honour that he is now supposed to enjoy in the invisible world, at the right hand of the Father.

Now, if we consider the circumstances under which the prayer was uttered, we shall attach a very different meaning to the words. He was about to be put to death as a blasphemer; condemned to suffer as a contemner of the Deity; his character misapprehended; his whole conduct vilified; the object of his mission entirely misunderstood. Every circumstance that could cast indignity on the person, or cause despondency in the mind of the sufferer, was, at this period, arrayed against the Saviour, —the nation that he had come to save, rejecting him; the multitude that had shouted "Hosanna to the Son of David," now about to join in clamour for his crucifixion; his very disciples still misapprehending his character, and about to forsake him in the hour of trial; the prospect of leaving the world, his whole ministry apparently ineffective, his whole conduct misunderstood. The mind of Jesus would deeply feel how inimical such circumstances were to his usefulness. It was his meat and his drink to do the will of Him who sent him, and to finish his work.

His mind was ever intent on that work. His glory depended on, and was identical with, its accomplishment. May we not suppose, then, that his thoughts would rather be directed to the realization of the object of his mission, than occupied with any desire of personal exaltation; that his prayer would be a meek petition for the Divine blessing on his labours, rather than the preferring of a claim on his Father for self-glorification in consequence of his services?

I conceive, therefore, that the above words should be understood thus: "And now, O Father, glorify thou me with thine own self,"—*vindicate my character with thine own* to the minds of men, so as to make me glorious and my mission prosperous,—"with the glory which I had with thee before the world was,"—with the glory *which I ever had in thy estimation.*

That this is the true explanation, will appear from an examination of the context. In the first verse, Christ says, "Father, the hour is come, glorify thy Son, that thy Son also may glorify thee." How, then, did Christ glorify God? Not surely by conferring on him any personal honour that he had not before, but simply by manifesting to men his paternal character and attributes. In like manner, when he prays to the Father, "glorify thou me," does he not pray the Deity to vindicate the integrity of his injured character? This view receives confirmation from the following verse containing the ground on which he urges the petition, *viz.* "as thou hast given him;" or, as it may be rendered, "Thou having granted him power over all men, to give to all whom thou hast given him eternal life."

Again, he says, "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent." Christ, then, is not praying for self-glorification at all, but that men might come to know his character and that of the Father, which knowledge is the only true foundation of eternal happiness. The same is evident from the fourth and sixth verses, "I have *glorified thee on the earth;* I have finished the work that thou gavest me to do;" "I have *manifested thy name unto the men* whom thou gavest me out of the world." These verses mutually explain each other, and plainly indicate

the true sense of the intermediate one. As Christ had glorified the Father by manifesting his name unto the world; so, here he prays that God would glorify him in like manner, by vindicating his character from the unjust imputations that were heaped upon it, by displaying his sufferings in their true light, and by revealing the spirituality of his mission to a benighted world. This is throughout the object of his petition. He implores his Father to sanctify his followers through his truth—by his word, which is truth. He prays also for them that would believe on him through their word—"I in them and thou in me, that they may *be made perfect* in one; and *that the world may know that thou hast sent me.*"

This view of the passage removes the objection that is felt both by the Trinitarian and Arian to the humanitarian rendering. To such readers, the latter view, though critically correct, seems forced and unnatural. If Christ be praying for personal exaltation, why does he speak of a glory that he had with the Father before the world was, if he were not actually possessed of it? But if he be only imploring God to vindicate his character, and to render prosperous his mission, then is there no difficulty in his words. He prays, simply, that he and his Gospel may occupy that place in the affections and regards of men, that they ever held in the divine estimation.

That the Trinitarian interpretation, at least, cannot be the true one, is abundantly evident. The very supposition that the being who gave utterance to this sublime petition, was that God himself to whom it was addressed, destroys at once its beauty, propriety, and truthfulness. If so, what means this language, "Father, glorify thou me *with thine own self*"? If so, why pray to be restored to a glory which was inherently his own from all eternity? If he were God at all, how could he with propriety, or to whom could he, bend his knees in prayer? Besides, we read in Scripture that God exalted him for his obedience, *above* what he was before. What, then, comes of the orthodox rendering, unless we make Scripture contradict Scripture as well as reason, and resolve the whole of religion into one chaos of inconsistencies?

Clonmel, 10th Jan. 1840. J. O.

THE SUNDAY-SCHOOL ASSOCIATION.

To the Editor of the Christian Pioneer.

SIR,—Permit me, through the medium of your valuable work, to invite the attention of Teachers connected with Unitarian Sunday-Schools, to the claims of the above-mentioned Association.

The Sunday-School Association is calculated to effect much good, if well supported, by uniting more closely those engaged in the important work of Sunday-school instruction; by diffusing information respecting Sunday-schools; and by issuing well arranged books at moderate prices.

The subscription for each School is only 5*s*. per annum; and a liberal allowance is made from the prices of any books supplied. The only trouble given, is that of sending a short report annually.

It is very important that every Unitarian Sunday-school in Great Britain should be connected with the Association.

Subscriptions from private individuals are also very acceptable.

Further information may be obtained of the Rev. E. Chapman, Secretary; or of the Agent to the Association, Mr. John Green, Bookseller, 121, Newgate-street, London.

Hoping these few lines may be the means of making a useful institution more widely known,—I subscribe myself,

Very respectfully yours,

A FRIEND TO SUNDAY-SCHOOLS.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM BETWEEN A FATHER AND HIS FAMILY.—No. II.

AT the appointed time, on the following morning, Mr. Mornton and his family, with the exception of his youngest daughter, again assembled for the purpose of resuming their interesting discourse. Sophia placed herself upon a mossy seat by the side of her father, and was on the eve of asking a question, when the appearance of Minna, running, almost out of breath, and ornamented with a stream-

ing garland of clinging wild flowers, interrupted the query that rose to her lips.

Mr. Mornton. (Taking her in his arms, and stroking back a profusion of glossy ringlets that almost shaded a face of infantile beauty.) "Not so fast, my dear little girl; what is the matter?"

Minna. "Oh, nothing, Papa; only I was afraid of being too late. See," disentangling herself from her wreath, "what a pretty garland I have woven for Letty Green. She will take it to market to-morrow, and get money to buy more tea for her old grandmother."

Charles. "You are an example to all of us, Minna; but why do you pass the greater portion of your play-hours in working for the poor?"

Minna. "Because Jesus Christ went about doing good; and *he* tells me to remember *them;* 'for, as much as ye did it unto one of the least of these my brethren, ye have done it unto me.'"

Mr. M. "You are a good girl; always endeavour to act from such a principle, and you will act worthily; in the meantime, my love, lay aside your flowers, and we shall resume our religious discussions."

Henry. "Let us lose no more time; the hour will shortly expire. There now, we are nicely seated. What were you asking Papa last night, Charles?"

Charles. "I am extremely desirous to know, Uncle, why you denominate yourselves Unitarians."

Mr. M. "It is necessary that every sect of Christians should distinguish itself from others by the adoption of some particular name; and we know of none more applicable to us and the opinions we hold, than Unitarian. We, therefore, call ourselves Unitarians; maintaining the doctrine of the strict undivided Unity of God, in One Being, and One only—one will, one power, one boundless all-pervading influence, who is himself the original cause of all things, the Father of all beings, of all worlds."

Charles. "I understand you, sir; the term is certainly applicable; but we believe in the Oneness of Jehovah as clearly as you do."

Sophia. "How can you say so, Charles, when your belief is that of a Trinity in Unity?"

Charles. "Although the Divine nature remains eter-

nally and unchangeably the same, still, it is so united to the human, in a manner inexplicable to us, that Christ may properly be called God. I was reading, Uncle, upon the subject this morning, which has only confirmed me more strongly in my own views. We 'must not be wise above what is written;' the subject is awfully mysterious; 'who can by searching find out God?' In fact, I consider the use of reason in religion to be a very dangerous thing; therefore let us receive the mystery in submission, and adore."

Mr. Mornton and the children actually stared. At length, the former replied in a voice of deep solemnity, "Beware, my dear boy, how you talk of Heaven's best gift. If you are not ashamed to use it in matters of lesser moment, why should you discard it from the noblest subject on which it can be exercised, and for which, you may rest assured, it was principally given you? Never shrink from using reason in religion, or where the Scriptures are concerned; they both proceed from the same Almighty Being, who is 'the Giver of every good and perfect gift.'

Henry. "Besides, without using our understanding, how could we distinguish one religion from another, so as to fix upon that which we believed to be nearest the truth?"

Sophia. "And God himself appeals, as Mr. —— said in his discourse last Sunday afternoon, to the reason of man."

Henry. "And the Apostle also."

Mr. M. "Can you tell me where God appeals to human reason, Sophia?"

The young girl hesitated and coloured; she could not recollect; her brother also had forgotten; but Charles supposed it must be in the 18th chapter of Ezekiel, the 29th verse, where the Almighty asks us, 'whether his ways be not equal?'

Mr. M. "You are right. And now, Henry, can *you* inform me what the Apostle advances upon the subject? You cannot be ignorant, otherwise you would not have brought him forward as an authority."

Henry. "He exhorts us, 'in understanding be men;' and commands us to 'prove all things, and hold fast that which is *good.*'"

Sophia. "And we are likewise told by our Saviour to 'search the Scriptures.'"

Mr. M. "What is implied by searching the Scriptures?"

Sophia. "I should think it meant an anxious desire to find out for ourselves, and to try to understand, everything contained in God's Word."

Mr. M. "You are perfectly correct; and I am pleased to find, Sophia, that you possess a tolerable knowledge of what is of such vast and vital importance. Thus you see, my dear Charles, the great necessity of reason wherever religion is concerned. Distrust it no more; for it is by *its* valuable help that we guard ourselves against the grossest delusions, which, without it, would infallibly force themselves upon the mind; and *always* remember, that *reason* and the Scriptures must go hand in hand."

Charles. "I agree in much that you have stated; but yet we must allow, that reason can do very little in the investigation of a subject so confessedly mysterious as the doctrine of the Trinity."—Mr. Mornton smiled, and said, "I shall go even farther; I would aver that it can do *nothing* upon a matter which is *contrary to reason*, to common sense, and which contradicts itself."

Minna. "If you read your Bible, Charles, you will see it is all true what Papa says. In my little book, which Henry gave me, where so many texts of Scripture are—and a great many I can say by heart—I remember these *particularly*,—'Hear, O Israel, the Lord our God is one Lord;' 'This is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent;' 'One God and Father of all, who is above all, and through all, and in you all.'"

Mr. M. "Can you explain, Sophia, this last text which my little Minna has so wisely quoted?"

Sophia. "Yes, Papa; God is above all by his providence, through us all by his essence, and in us all by his spirit."

Charles. "But *we* do not deny the unity of God; we acknowledge this to be a fundamental principle; still, in that *One Godhead there are three persons.* The nature of the union we cannot define; that is beyond our reach; but yet we are bound to believe it."

Henry. "*Believe* what you find it impossible to comprehend! oh, my dear Cousin."

Charles. "Nevertheless, it is our duty to receive it as truth, because it has come from the fountain of truth."

Mr. M. "Such a doctrine can neither be proved from *reason* nor from the light of nature. *We* think that it contains everything that is contrary to natural conscience, everything that is irrational and unscriptural. It contradicts the solemn declarations of God himself, who expressly says, 'Thou shalt have no other gods before me;' 'Hear, O Israel, the Lord our God is one Lord.' It is in direct opposition to the words of the Saviour: 'Why callest thou me good, there is none good but one, that is God.' And how unlike the language of the Apostle: 'For there is one God, and one mediator between God and men, the man Christ Jesus.'"

After a pause of long duration, Charles resumed,—"My dear sir, there are many facts in nature with which we are acquainted, but cannot understand the manner in which they are produced. Are we to reject *them* on that account? If not, why *reject* a subject of such vital importance, because our weak and limited capacities cannot understand its mysterious nature? By this wonderful union, Jesus had power and authority over his own life, to lay it down and to take it up again. 'No man taketh my life from me, but I lay it down of myself; I have power to lay it down, and I have power to take it up again.'"

Sophia. "But what does the Saviour add, Charles? 'This commandment have I received of my Father.'"—"Indeed, cousin," said Minna, and an expression of childish gravity shaded her features, "if you argue no better than *that*, you should not argue at all; you will never make any of *us believe* that the great God *could* be anything but a pure spirit; it is not like you, who are so clear and sensible upon everything else, to think in that way."—Mr. Mornton could hardly refrain a smile, as he told his young daughter to express herself in future a little more modestly, adding, "You will not convince any person in that manner, Minna."

Charles. "Well, Uncle, how do *you* explain the Divine Unity?"

Mr. M. "The Unity of the Divine nature is a first principle in theology. The Sacred Scriptures everywhere describe the Deity as one undivided sole perfection, the unchangeable, everlasting, and eternal God; who is himself the inexhaustible fountain of light, life, and happiness; immortal, invisible, whom no man can approach, and whom no man hath seen or can see; and equally present in every part of unbounded space. 'Whither shall I go from thy spirit, or whither shall I flee from thy presence?' *He* is the God of hope, the God of glory, the God of peace, the God of love; and he is emphatically styled the God and Father of our Lord and Saviour Jesus Christ. He is the sole object of religious worship; for 'thou shalt worship the Lord thy God, and him only shalt thou serve.' How, then, is it possible that this boundless influence, whom the heaven of heavens cannot contain, could veil his glory, tabernacle in human flesh, and be enshrined in the body of the man Christ Jesus? How could He in whom we live, move, and have our being, become subject to all the pains, wants, and sufferings of this mortal state? Ask yourself, seriously, these questions, Charles."

"You speak so powerfully, sir," answered young Herbert, "that I feel often at a loss how to reply,—but go on, if you please."

Mr. M. "As the nature or essence of God, therefore, is infinite and without bounds, it must follow, that He is but *one* as to that nature or essence: 'I am the first, and I am the last; and besides me there is no God.' 'For if, as some affirm, the Divine nature did contain in it several persons, as does the human nature, then each of these must be truly immense, truly almighty, truly most wise, else they could not each of them be truly God.' Now, we are assured, that it is impossible for more than one being to be omnipotent, omniscient, and omnipresent."

Charles. "I should feel greatly obliged to you, Uncle, for the perusal of any work that treats *particularly* of the Divine attributes."

Mr. Mornton drew from his pocket a small pamphlet which he gave to his nephew, saying, "If you read these pages, my dear boy, with attention, I am persuaded that

your mind will be convinced, at least, of the truth of this last subject under discussion; consult your Bible along with it, and I shall be rejoiced to have your opinion, on my return."

Sophia. "You go to town to-morrow, then, Papa?"

Mr. M. "Yes, my love; but my absence will not exceed one month at farthest; in the meantime, the religious conversations had better be discontinued until I am again with you. You will have plenty to employ you; and remember, Sophia, that your trust is responsible."

Minna. "But will you be away a *whole* month, Papa; oh, that is a very, *very* long time."

Mr. M. "It will pass quickly, Minna, if you are an industrious, good girl; but see, the dews are falling, and Sophia is coughing, we had better direct our steps homewards."

REVIEW.

The Proper Deity of our Lord the only ground of Consistency in the Work of Redemption: a Lecture delivered in Christ Church, Liverpool, March 13, 1839. *By the Rev. Hugh M'Neile, M. A., Incumbent of St. Jude's. Liverpool, Perris; Hamilton, Adams, & Co., London.*

The Scheme of Vicarious Redemption Inconsistent with itself, and with the Christian idea of Salvation: a Lecture delivered in Paradise-Street Chapel, Liverpool, March 19, 1839. *By the Rev. James Martineau. Liverpool, Willmer & Smith; John Green, London.*

(Concluded from page 45.)

HAVING examined the pleadings of Mr. M'Neile, in support of his proposition, and found them fallacious, our present object is, briefly to introduce to the notice of our readers, the valuable discourse of his opponent. Mr. Martineau opens with a description of our Lord's crucifixion, and a reference to the amazing reputation which has attended that historical event; an event which has converted the cross—"that vile instrument of torture," once "so abject that it made the dying slave more servile"—into "the symbol of whatever is holy and sublime, the emblem of hope and love, pressed to the lips of ages, consecrated by a veneration which makes the sceptre seem trivial as an infant's toy," (p. 4.) After observing,

concerning this event, that "any mystical horror," "any invisible contortions, as from the lash of demons, in the soul of that holy victim," is a fabulous idea, of which no hint is to be found in the record of the Gospel, he proceeds to give the following as his own conception of it:—"I conceive of it, then, as manifesting the last degree of moral perfection in the Holy One of God; and believe, that in thus being an expression of character, it has its primary and everlasting value. I conceive of it as the needful preliminary to his resurrection and ascension, by which the severest difficulties in the theory of providence, life, and duty, are alleviated or solved. I conceive of it as immediately procuring the universality and spirituality of the Gospel, by dissolving those corporeal ties which gave nationality to Jesus, and making him, in his heavenly and immortal form, the Messiah of humanity; blessing, sanctifying, regenerating, not a people from the centre of Jerusalem, but a world from his station in the heavens. And these views, under unimportant modifications, I submit, are the only ones of which Scripture contains a trace." (p. 6.)

The title of Mr. Martineau's lecture indicates the division which he pursues, after his preliminary observations. He first shows, that the *Vicarious Scheme of Redemption is inconsistent with itself.* It is proved to be inconsistent with itself; first, "in its manner of treating the principles of natural religion." (p. 9.) Professing to furnish the only true solution of the existence of evil in the creation, by referring it to the fall of Adam, it in reality thereby explains nothing; on the contrary, the objection to the Divine benevolence, which it proposes to solve, is infinitely increased, inasmuch as the weal or woe of a world is made dependent on the conduct of one, or of one pair of beings—that weal or woe to be eternal! Nor is the case much mended by saying, that the consequences of Adam's first sin are counteracted by Christ's Vicarious Redemption; for, while the evil consequences of Adam's fall are held to be universal, the Vicarious Redemption is but partial in its effects. We regret that our limits prevent us from here quoting some of our author's argument.—In his next head, he exposes the inconsistency of the orthodox system, on account of the view which it

gives of the Divine justice and veracity, which it professes to magnify, but in fact misrepresents.

Admitting, for the sake of argument, that since man has sinned, God cannot forgive *freely*, in consistency with his own character,—Mr. Martineau thus proceeds to scrutinise the claims of the vicarious atonement as pretending to vindicate the perfection of God. "What notions of veracity have we here? When a sentence is proclaimed against crime, is it indifferent to judicial truth *upon whom* it falls? Personally addressed to the guilty, may it descend without a lie upon the guiltless? Provided there is the suffering, is it no matter *where*? * * Oh! what deplorable reflection of human artifice is this, that Heaven is too veracious to abandon its proclamation of menace against transgressors; yet is content to vent it on goodness the most perfect! No darker deed can be imagined, than is thus ascribed to the Source of all perfection, under the insulted names of truth and holiness. What reliance could we have on the faithfulness of such a Being? If it be consistent with his nature to *punish* by substitution, what security is there that he will not *reward* vicariously? All must be loose and unsettled, the sentiments of reverence confused, the perceptions of conscience indistinct, where the terms expressive of those great moral qualities which render God himself most venerable, are thus sported with and profaned." p.18.

The last self-inconsistency which Mr. Martineau points out in the doctrine of Vicarious Redemption, "will be found in the view which it gives of the work of Christ," —in its representing the sufferings of Jesus Christ, a finite being, as infinite; or else affirming the impossibility, that God suffered and died. On this head we have already, in a former part of this review, quoted from our lecturer; and shall therefore advance to the second great division of his discourse, wherein it is proved, that *the scheme of Vicarious Redemption is inconsistent with the Christian idea of Salvation.* Here, *first*, Mr. M. "tests the Vicarious scheme by reference to the sentiments of Scripture generally, and of our Lord and his Apostles especially," until the time when internal controversy occupied the attention of the Christian Church, concerning the equality of the Jews and Gentiles, and

some other relative topics. Mr. M. affirms, that not till after the rise of such controversy, did the death of Christ occupy so important a place in the New Testament as it does. And the reasons for its holding this important place, *after* the rise of such controversy, are at great length unfolded by him in the *second* branch of this division with which the discourse is concluded. To this latter part, as containing what is most striking and ingenious in his investigation, the remainder of this notice, imperfect as it is, will be devoted. The first view here illustrated by Mr. M. relates directly to the controversy, as to the equality of the Gentiles with the Jews under Christianity. The Jews had believed, that for them only, or such as with them revered and conformed to the Mosaic law, was the Messiah appointed to give to them, as the elect, or kingdom of God, peculiar power and advantages over other nations. "In Jerusalem, as the centre of the vanquished nations—before the temple, as the altar of a humbled world, did they expect the Messiah to erect his throne; and when he had taken the seat of judgment, to summon all the tribes before his tribunal, and pass on the Gentiles, excepting the few who might submit to the law, a sentence of perpetual exclusion from his realm; while his own people would be invited to the seats of honour, occupy the place of authority, and sit down with him (the greatest on his right hand and his left) at his table in his kingdom." (p. 32.) Now, how was this prejudice removed by Divine providence? How did God take away the darkness of this bigotry, and bring to light and exercise the universal spirit of Christianity? The answer is, *by the death of Christ, and his resurrection and ascension.* "So long as Christ remained on earth, he necessarily confined his ministry to his nation. He would not have been the Messiah had he done otherwise. By birth, by lineage, by locality, by habit, he was altogether theirs. Whoever, then, of his own people, during his mortal life, believed in him and followed him, became a subject of the Messiah. * * * It was otherwise, however, with the Gentiles. They could not become his followers in his mortal lifetime. * * * The Messiah must cease to be Jewish before he could become universal; and this implied his death, by which alone the per-

sonal relations which made him the property of a nation could be annihilated. To this he submitted; he disrobed himself of his corporeality—he became an immortal spirit; thereby instantly burst his religion open to the dimensions of the world; and as he ascended to the skies, sent it forth to scatter the seeds of blessing over the field of the world, long ploughed with cares, and moist with griefs, and softened now to nourish in its bosom the tree of life.

"Now, how would the effect of this great revolution be described to the proselyte Gentiles, so long vainly praying for admission to the Israelitish hope? At once it destroyed their exclusion; put away as valueless the Jewish claims of circumcision and law; nailed the handwriting of ordinances to the cross; reconciled them that had been afar off; redeemed them to God by his blood out of every tongue, and kindred, and people, and nation; washed them in his blood; justified them *by his resurrection and ascension*,—an expression, I would remark, unmeaning on any other explanation." (p. 34, 35.)

"On the cross, all the cognate peculiarities of the Nazarene ceased to exist. When the seal of the sepulchre gave way, the seal of the law was broken too; the nationality of his person passed away, for how can an immortal be a Jew? This, then, was the time to open wide the scope of his mission, and to invite to God's acceptance all that fear him in every nation. Though, before, the disciple might 'have known Christ after the flesh,' and followed his steps as the Hebrew Messiah, 'yet now henceforth was he to know him so no more;' these 'old things have passed away,' since he had 'died for all,'—died to become universal—to drop all exclusive relations, and 'reconcile the world,' the Gentile world, to God. As if to show that it is exclusively *the risen Christ* who belongs to all men, and that his death was the instrument of the Gentiles' admission, their great Apostle was one Paul, who had not known the Saviour in his mortal life; who never listened to his voice till it spake from heaven; who himself was the convert of his ascension; and bore to him the relation, not of subject to the person of a Hebrew King, but of spirit to spirit, unembarrassed by anything earthly, legal, or historical. Well did Paul un-

derstand the freedom and the sanctity of this relation; and around the idea of the Heavenly Messiah, gathered all his conceptions of the spirituality of the Gospel, of its power over the unconscious affections, rather than a reluctant will." (p. 36.)

At great length has Mr. Martineau pursued this interesting topic, applying the view here asserted to many passages of Scripture. But we must proceed to consider his next view. We have seen the benefits of the resurrection and exaltation of Christ, in reference to the Gentiles; now we have to contemplate these events in reference to the *unbelieving Jews*. According to our lecturer's interpretation of Scripture, the death, resurrection, and ascension of Christ, were the means of granting forbearance and mercy towards the unbelieving Jews, who, instead of being called immediately to judgment by the Christ sitting in his throne of glory, were allowed a respite for repentance, since that Saviour had submitted to death, and risen, and departed for a season ere his coming to judgment. Had not this been the case—had Christ, "instead of making his first advent a mere preliminary and warning visit 'in the flesh,' set up the kingdom forthwith, and gathered with him his few followers to 'reign on the earth,' what would have become of his own nation, who had rejected him; who must have been tried by that law which was their boast, and under which he came; who had long been notorious offenders against its conditions, and now brought down its final curse by despising the claims of its accredited Messiah? They must have been utterly 'cut off,' and cast out among the 'aliens from the commonwealth of Israel,' 'without Messiah,' 'without hope,' 'without God;' for while 'circumcision verily profiteth, if thou *keep the law;* yet if thou be a *breaker of the law*, thy circumcision is made uncircumcision.' * * * The sins and prospects of Israel being thus terrible, and its rejection imminent (for Messiah was already in the midst of them), he withheld his hand, refused to precipitate their just fate, and said, 'Let us give them time, and wait; I will go apart into the heavens, and peradventure they will repent; only, they must receive me then spiritually, and by hearty faith, not by carnal sight; admitting thus the willing Gentile with themselves.' And so he

prepared to die and retire; he did not permit them to be cut off, but was cut off himself instead; he restrained the curse of their own law from falling on them, and rather perished himself by a foul and accursed lot, which that same law pronounces to be the vilest and most polluted of deaths." (p. 49, 50.)

Our space does not permit us to follow Mr. M. in the further application of this argument. The last view which he maintains, is intended to explain the passages in the Epistle to the Hebrews, treating of the death of Christ, and his departure from the earth. The preceding view referred to *unbelieving* Jews, this to the *believing*. Now, how was the death, and departure of Christ, represented as affecting the *believing* Jews? This question will be answered by considering the principal object of the writer of the Epistle to the Hebrews. His object was to persuade them, that the observance of the Mosaic Law was no longer necessary; and as the Hebrew Christians were very reluctant to admit this, he endeavours to show, that though the ancient ritual ceased, Christianity contained points which bore a resemblance to it, and which might be considered as substitutes, or equivalents for it. Among other points, the sprinkling of the blood of Christ is viewed as equivalent, nay, more than equivalent to all the sprinklings of the ancient ceremonial,—as, therefore, acquitting the Jewish believers in Christ, not only for many partial neglects of the Law, as the ancient sprinklings did, but for a total neglect, or cessation of its observance, it being designed to be superseded by the unritual morality of Christianity. So, also, the ascension of Christ into heaven is beautifully compared to the entrance of the High Priest into the holy of holies. By the entrance annually of the High Priest into the most holy place, with the blood of sprinkling, for the purification of the people from all their ceremonial neglects and offences, was the ritual for one year completed, all their ceremonial deficiencies made good, and all ceremonial offences pardoned. So, by the entrance of Christ into heaven once for all, were the Jewish ceremonies completed, not for one year, but for ever; the Christian High Priest had not only entered, but remained in the most holy place; and while he remained there, the

ceremonial system was finished, no rites were required, no neglects could be incurred, every Jew believing in Christ was absolved from "dead works" of the ceremonial law, "to serve the living God" in moral righteousness, unconnected with ceremonies. "Let, then, the ordinances go," exhorts the writer to the Hebrews, "and the Lord 'put his laws *into the mind*, and write them *in the heart*,' and let all have 'boldness to enter into the holiest by the blood of Jesus, by this new and living way which he hath consecrated for us,' 'provoking each other to love and good works.'" (p. 63.) We here, with regret, take leave of our acute and eloquent Lecturer.

National Establishments of Religion, considered in connection with Justice, Christianity, and Human Nature. By John Taylor. London, Smallfield & Son; Manchester, Forrest. pp. 240.

It is no matter of surprise that this excellent work obtained one of the prizes offered by the Committee of the Protestant Society for the protection of Religious Liberty, for Essays on National Religious Establishments, in answer to Lectures delivered by Dr. Chalmers on this very important practical subject. The work itself richly merited the award which was made; and is well deserving of the serious and attentive perusal of all who value Christianity as the gracious gift of the Father of mercies. The work is divided into seven chapters, illustrated by notes. In the 1st Chapter, the Author enters into the question, "Whether the idea of Civil Government involves a Right to Legislate upon matters of Religion." In the 2d, "Whether Civil Interference with Religion is sanctioned or permitted by Christianity." In the 3d, he illustrates "The idea of an Established Church." In the 4th, he clearly points out "The tendency of Ecclesiastical Establishments." In the 5th, he describes "The actual operation of Religious Establishments." In the 6th, he considers "The supposed efficacy of the territorial distribution of an Establishment." And in the concluding chapter, "The Voluntary Principle, and its results." Throughout, his statements, reasonings, and conclusions, are plain, perspicuous, and convincing; or,

if we must in any measure qualify this encomium, it would be in reference to some of the opinions broached as to the non-existence of any right on the part of Civil Government to provide for the education of the whole people. Sophistical upholders of Church Establishments, may have argued from this right to that of State interference in Religion; but the cases are by no means parallel; and Mr. Taylor himself has shown that they are not. Ignorance is the prolific parent of crime; and therefore, in numberless cases does grievously interfere with human rights, property, national and individual improvement and happiness. Grant the right of the Civil power to provide for the universal, unsectarian education of the community, it by no means follows, that the same power can justly interfere with, or trammel, or tax the consciences and property of its citizens for religious doctrines and usages. The one may be considered essential to the thorough realization of the blessings which men ought to obtain in civil society; the other is a matter which rests solely between man and his Creator.

Mr. Taylor has set the question of the right of the Magistrate to interfere in religion, in a striking light in the following passages:—"If the civil power can appropriate, by a rightful force, any proportion of the instrumentality which conscience dictates to be used in the support of each man's own religion (an appropriation which a government must always make wherever it interferes with religion), where is the employment of this rightful force to cease? If the magistrate can properly interfere with one class of means for the promotion of religion, why may he not interfere with another class? If the civil authority can justly deprive one man of a portion of his property, and apply it to the diffusion of another man's religious opinions; if it can, by so doing, rightfully (as, in so doing, it does actually) restrict man's ability to diffuse his own religious principles to the utmost; and can deprive him of the power of obeying the dictates of conscience in religious matters, as far as he might,—why may not the same authority restrict still further his power of supporting and promoting his own religious views? Why may it not limit still more his power of obeying conscience in religion? Why may it

not prevent any injury or opposition to the state-religion, either by argument or action? Why may it not act generally upon the principle, which it has assumed, of meddling with religion in whatever manner it thinks proper? Why may it not, with these views, place a restriction upon the personal liberty of its subjects, or take away even life itself?

"It appears difficult, if not impossible, to say why the civil ruler may not interfere with the liberty and life of his subjects, as rightfully as with their property, if he think it necessary for the promotion of religion. The right of a government to promote religion at all, includes the right and duty to promote it by the most effective means which the civil authority can use. Not to employ the most powerful means for advancing an object which demands our most vigorous efforts, is to be lukewarm in the cause, to fail in a necessary part of duty. Now, as as it is clearly supposed that the interference of the civil power is necessary for the proper success of religion, the question of what methods of interference must be used, becomes merely a question of policy, fluctuating with circumstances, and not a question of right and wrong. Should the civil governor feel persuaded that certain erroneous views of religion, certain views which, in his opinion, lead to everlasting perdition, may be utterly destroyed by banishing, imprisoning, or executing, all persons who profess them, he could not be proved to be in the wrong in acting upon this conviction; if it be admitted that he has a right, and consequently that it is his duty, to promote by civil power that which appears to him to be religious truth. Once let it be granted that force may be used for the establishment of religion (as it is, in levying a compulsory payment for that purpose—as it is, wherever civil authority exerts itself), and the consequence is inevitable, that force may be justly employed to any degree which may be thought expedient. Should the ruling power of a state, therefore, think fit to take away the lives of certain heretical religionists, in order to prevent the corruption of others; should it perceive that the death of a few persons would be thus advantageous to the everlasting welfare of multitudes, and tend, in various ways, to preserve the true faith,—it would be

justified in acting upon this conviction, as the conservator and guardian of religion."

The spirituality and disinterested benevolence of Christianity are, in the second chapter of this work, shown to be diametrically opposed to the very principles on which Church Establishments are necessarily founded. The plea, that if not directly authorised by the Gospel, they are sanctioned by Judaism, is shown to be altogether fallacious; the nature and circumstances in which the theocratic government of the Jewish people was founded, having no parallel whatever, in the condition and circumstances of any nation professing discipleship to Jesus.

On "the idea of an Established Church," Mr. Taylor truly remarks, "Whatever modifications the constitution and policy of a religious Establishment may undergo, in accordance with the advancing intelligence and liberality of the age; no mere modifications can destroy the injustice of the principle upon which every Established Church is founded. Though it may be stated that such a church has no right, and makes no claims, to punish Dissenters, and does not attempt to exercise jurisdiction over the consciences of others; and though it may be asserted that the civil power has partaken of the same liberal spirit, when, in ceasing to persecute men for religious differences, it ceases to be guilty of the highest offence which man can commit against man: still, the very idea of an Established Church must include claims, and assumptions of authority, both on the part of the state and its favoured sect, which are incompatible with Christianity and the rights of mind, and which continue to involve the principle by which all usurpations in religious matters may be justified."

After exposing the false assumptions of Dr. Chalmers in relation to this subject, his ignorance or suppression of historical facts, in his consideration of it, the author concludes:—"It appears, therefore, that the union of civil and ecclesiastical power is involved in every idea of an ecclesiastical Establishment, although the State may merely endow the church, without interfering with its internal economy, or regulating its doctrines. In the very act of selecting a religious sect and creed, for the purpose of endowment, and in continuing the support

once given, the State exercises an ecclesiastical jurisdiction, and so combines the civil and ecclesiastical provinces, that every subsequent act of the Church may be strictly said to be the act of the State. Whatever may be the modifications which such a combination of power undergoes, the nature and consequences of the power itself must remain the same, and be objectionable in principle and practice. It matters not, therefore, whether an ecclesiastical body directly wields civil authority, and makes it subservient to ecclesiastical purposes, as was the case with the Romish church in the days of its greatest usurpations; or whether the civil power exercises an ecclesiastical jurisdiction by establishing a particular religious creed or sect, and compelling all the subjects of a state to contribute to its support and extension: in principle, the combination of the two kinds of power is the same. The most monstrous usages, and the most tyrannical claims of the Papacy, in the most ambitious ages of its existence, do not consequently differ in kind, but only in degree, from the powers and claims which are put forth by every Christian sect which demands and secures its own exclusive establishment as a national religion. The same line of argument which is adopted to defend the latter, involves principles and assumptions which may be equally used to uphold the former: so that nothing less than the unlimited right of private judgment, and the right of every man to perfect liberty of conscience in all matters relating to the nature, support, and extension of religion, will be found to avail for the defence of Protestantism, for the overthrow of all pretensions to infallibility, for the refutation of ecclesiastical claims to civil jurisdiction, or for the exposure of civil interference in all matters of religion.

"Hence it is clear that the necessary idea of an Established Church, apart from all the abuses to which the institution may give rise in practice, is inconsistent with the religious equality of Protestant sects, and with the rights of conscience and of property. An Establishment, in the mildest form under which it can exist, must therefore excite the disapprobation of the most upright minds, and become increasingly offensive as men act upon Protestant principles—as they respect the right and exercise

of private judgment, too much to cast, even by implication, any reproach or discredit upon it, and as they apply the law of equal justice to all acts of civil legislation. The sooner, therefore, that men and governments cease their efforts to diffuse religion by perpetrating injustice, the better will it be for the happiness of man and the honour of Christianity."

"The tendency of Ecclesiastical Establishments" to make their clergy the fawning sycophants of the Civil Power, the active agents of faction, the haughty, intolerant possessors of "the pride, pomp, and circumstance," belonging to sacerdotal sway, with many other evils, are clearly pointed out; whilst "the actual operation of Religious Establishments," in promoting tyranny, bloodshed, and every work of darkness, is illustrated by a great variety of historical facts, drawn from various ages of the Church, as well as from different countries. From this very interesting chapter, we cannot, in our present Number, make any extracts; but we shall recur to it hereafter. The remaining portions of the work are full of important thoughts and statements, well deserving a much longer notice than our limited space allows us now to give. The whole work we cordially commend to our readers; expressing our thanks to the author for his able efforts in behalf of "the liberty wherewith Christ hath made us free," and congratulating the Unitarian denomination, and more especially our friends at Kidderminster, where Mr. Taylor statedly ministers, on this valuable accession to "the sect everywhere spoken against."

MONTHLY RECORD.

FEBRUARY 1, 1840.

WE have been much pleased with the following sonnet, in reference to the preposterous customs by which it has so long been common for the people of Scotland to desecrate the opening of the year. It may be thought to be somewhat out of place under "Monthly Record," but its sentiment and spirit can never be unseasonable.

SONNET.

WHEREFORE the wassail-bowl and wine-cup reeking?
Wherefore the drunken shout and festal glee,
Filling night's ear with wildest revelry?
Is this an hour for mirth's delirious seeking,
When Time, man's gravest monitor, is speaking,
With iron tongue, in deep funereal tone,
And the old year, on its closed hinges creaking,
Shutting out friends, and joys, and hopes bygone,
Life's cherish'd dreams, fast fading one by one?
Ah, well-a-day! our spirits are low sunk,
And all this joyous livery is put on,—
Like spring-leaves sprouting from the wither'd trunk
Of some old tree—joys nourish'd by our tears,
Put forth to hide the grief that mourns the lapse of years!

Jan. 1. 1840. J. H. JUN.

DEATH OF MR. EBENEZER RHODES OF SHEFFIELD.—It is our melancholy duty to announce the demise of this aged and highly gifted man. He died at his residence, in Victoria-street, on Monday morning, the 16th December, in his 77th year. As a public and private character, few have been more generally beloved. Living in the midst of a manufacturing population, and at one time intimately connected with an important branch of our trade, Mr. Rhodes heartily identified himself with every plan which he considered would tend to its protection and stability. His exertions, when the "Orders in Council" were brought before the public, were conspicuous and eminently valuable, and will long be remembered by those whose interests, either directly or partially, were therein involved. Mr. Rhodes was, throughout his long and honourable life, a consistent political and religious reformer; in the worst of times standing forward as the uncompromising advocate of principles, a sympathy with which was esteemed a crime. And it may be safely averred, that in the discussion of whatever questions in which he mingled, the expression of his opinions, while it was manly and unshrinking, was characterised by a deportment perfectly urbane, and by a feeling at once dignified and sympathetic, such, indeed, as we rarely see combined with an intellect so vigorous. Would that such

a combination were more general! Mr. Rhodes was the senior partner in the firm of Rhodes & Champion. In 1808, he was appointed to the honourable situation of Master Cutler, and for many years was one of the most active and efficient members of the Cutlers' Company. Intelligent and skilful as a man of business, he was also gifted with a refined taste for literature, to the cultivation of which he devoted no inconsiderable portion of his time, even to the closing scenes of his life. His was an additional instance to demonstrate the fallacy of the assertion, that the pursuits of literature and those of commerce are antagonisms. In his case, it was sufficiently proved, that when the mind is exhausted in the hard, material business of mercantile life, it can find and relish a sabbath-time, in which it receives a recuperative power, in holding converse with the mental products of the philosopher, the moralist, or the divine. Thus, but in the best sense, it may be said of him, "*Ne otium quidam unquam otiosum.*" Mr. Rhodes was an occasional contributor to a few of our periodicals; and for some years conducted the literary department of the *Sheffield Independent*. His cultivated taste brought him much into contact with some of the most distinguished characters in literature and art; and the friendship on the part of such, which existed to the termination of his career, speaks eloquently of a mutual capacity of appreciation. Influenced by his ardent love for nature (and there generally exists in the mind that is capable of estimating and relishing natural beauty, a love for moral beauty also), Mr. Rhodes made several excursions into the more picturesque districts of Derbyshire, in company with his friend Sir Francis Chantry. Their journeyings resulted in the publication of that beautiful work, "The Peak Scenery," the letter-press of which is from the pen of Mr. Rhodes, almost all the illustrations being from the delicate and truthful pencil of Chantry. In every page we recognise elegance of composition, and a fine appreciation of the beautiful. But as the work is before the world, it is the less necessary to speak of it here. Those who knew Mr. Rhodes in the social circle, bear testimony to the interest which his diversified powers could create and maintain. His conversation was instructive to all, without being offensive to the feelings of the

most fastidious. But they who have not frequently met him in the domestic scene, are unacquainted with much of the tenderness and amiability which coloured his disposition and character. In the world, he was, without pretension or exclusiveness, the accomplished and respected man; and in the home, he sustained, with most truthful affection, the endearing relations of husband and father. That bright spirit is now quenched, as to all things on earth, and the places which it cheered are shadowed with regrets and mourning; but wherever genius is prized, beauty and simplicity of character loved, and unpretending Christianity appreciated, there will linger a hallowed remembrance of him who has been called to his imperishable home.—*Sheffield Independent.*

Died, at Maidstone, December 28, in her fifty-seventh year, Miss Mary Pine. It is not often that we think it necessary or wise in preachers, to sketch the character of deceased friends in sermons preached on funeral occasions. But, in the case of the excellent and esteemed individual, whose death we now record, it would have been an injury to the living, as well as a slight to departed goodness, had not the opportunity of holding up the blessed light of virtuous example been eagerly embraced. With melancholy pleasure do we insert the conclusion of the sermon preached by the Rev. W. Stevens, on the 5th of January. To our minds, who had the privilege of knowing the departed, the language of the preacher is characterised by simplicity, beauty, and truthfulness. His text was, Psalm xc. 12:—

"While dwelling on these reflections, I doubt not that your thoughts, like my own, have frequently turned to that amiable and much-loved member of our society—that exemplary fellow-Christian, and fellow-worshipper, whose mortal remains we yesterday consigned to the silent tomb. If to any one the object of the prayer in our text was ever granted, assuredly it was to her. From her birth, of an extremely delicate constitution, so that her life might be said to resemble a faint taper, which one rude breath would extinguish, the hope could never be indulged in, that she would ever reach the years to which she ultimately arrived; and that she did, was, without doubt,

under the blessing of a kind Providence, chiefly to be ascribed to the watchful care and fond solicitude of friends, and of one in particular, who now mourns her great loss in secret. But the extreme frailty of her frame was a continual memento to her, so to number her days as to apply her heart unto wisdom. And would that we all may be equally attentive to the admonition, which we also are daily receiving, that we likewise may be found with our lamps burning, ready for the bridegroom's coming.

"To many of you she was so well known, that to attempt to delineate her character must be quite unnecessary; and, indeed, this is a task from which I would fain be spared; for I feel, that while by those who know her not, I might be supposed to be indulging in fulsome eulogy, yet, by others, any language I could employ would be considered inadequately to portray the sweetness of her spirit, and the beauty of her character. Her religious views—as would be inferred from the circumstance of her being accustomed, when in sufficient health, to unite with us in the public offices of devotion—were strictly what are denominated Unitarian. I am not aware, that in a single essential particular she differed from those opinions which you are accustomed to hear advocated from this place. Born of Unitarian parents, educated amongst Unitarians, associating with them throughout life, a regular attendant on their worship, and herself a Unitarian from personal inquiry and conviction that the doctrines so denominated, were those which were taught by Moses and the prophets, and confirmed by Jesus Christ and his Apostles,—subject, therefore, entirely to what we may term Unitarian influences, her character trained and formed under the operation of Unitarian views of Christianity, it must be considered a fair example of their moral and spiritual tendency. And what was the result? If Jesus will acknowledge as his disciples those who keep his commandments and love one another, and if the heavenly society will consist of the spirits of the just made perfect, I shall not be thought, by those who knew her best, to speak of her virtues with unmerited praise, when I say, that she had the Gospel requisites in very unusual perfection. Much is it to be wished, that those who are accustomed to think

unfavourably, and to speak harshly of opinions in which to the last moment of her existence she so undoubtingly believed, could have observed her—as many of us, and some of you in particular, have had the privilege of observing in all the attitudes of life—in sorrow and in joy, in suffering and in ease, in life and in death, and I will not believe that they could have refused to her, and to such as her, the Christian name—could have doomed such pure spirits to the realms of woe, merely because on some difficult and questionable points of theology her opinions differed from their own. They might have thought her creed erroneous, but they could not think it dangerous. Rather should I believe that they would have felt their bigotry reproved, and have again gone to the Scriptures to inquire what spirit they are of. Her character, also, furnishes a delightful and instructive lesson to some of you, my young friends. To some of you she was, I might perhaps say, intimately known. You have seen her in the intercourse of private life, and been the objects of her kind and affectionate attentions. And I wish that you all could have enjoyed the privilege. You are accustomed, perhaps, to think—for the young are too apt to think—that the religious character is unsuited to their years, that it is a system of painful restraint and self-denial, that it forbids cheerfulness and joy, and is productive only of gloom and melancholy. If you have ever witnessed such qualities in persons professing religion, believe me, they are not examples of its genuine spirit. "Its ways are ways of pleasantness, and all its paths are peace." Such was the observation of the wise King of Israel; and I can scarcely conceive you could have been acquainted with the interesting friend whose loss we now deplore, have witnessed the animation and cheerfulness which always lighted up her countenance, have observed the delight she always felt in the society of the young, as long as her health and strength permitted, have listened to her intelligent discourse, mingled with so much of piety, kindness, and love to all, without loving religion and virtue for their own sakes. In her life you would have seen the precepts of the Saviour, not as barren speculations, but as heavenly plants, in the full bearing of their rich fruits: and religion, so illustrated,

who that could see it that would not be charmed with its loveliness!

"Long and fresh will the remembrance of her endure in our hearts. Her character formed one of those bright spots in the moral world, which, amidst the darkness and depravity, the pride and the insincerity, the selfishness and irreligion by which we are so much encompassed, it is always delightful and refreshing to look upon. The hope of resuming the sweet interchange of thought and sentiment with characters like that of our departed friend, in a state where virtuous friendship shall be no more liable to interruption, can scarcely fail to make death appear less terrible to us. And may God, in his goodness, grant that when we come to die, we may not, by our negligence and disobedience, have forfeited an immediate entrance into the eternal kingdom of life, and joy, and delight."

In the Christian Pioneer for December last, we stated that the Rev. T. Hincks had accepted the invitation of the Congregation at Cork. We are glad to record the following tribute of respect which has been paid to him by the Ladies of the Princes-Street Congregation; and to add, on the authority of one of the most active members of that Society, Mr. Richard Dowden (Richard), that "the nature of the small accompanying testimonial limits the written expression of respect and estimation to its donors, but I am happy to add, that Mr. Hincks's excellent natural powers, carefully cultivated, and now applied with assiduity and judgment to the work of the ministry, have, even in the few months that he has been with us, gained for him the unanimous approbation of the Congregation."

To the Rev. Thomas Hincks, Assistant Minister to the Princes-Street Presbyterian Congregation.

Dear Sir,—The Ladies of the Princes-Street Congregation request your acceptance of the accompanying Gown.

They cannot do so, however, without assuring you, that they consider it but a trifling testimony of their high appreciation of the zeal and energy manifested by you in everything connected with the true and lasting interests of the Congregation.

In conclusion, they have only to express their united hopes and anticipations, that your highly practical and spiritual ministry amongst them, may not be of brief duration; and to assure you that they shall always feel a lively interest in your welfare and happiness.

Cork, Nov. 23, 1839.

To the Ladies of the Princes-Street Presbyterian Congregation.

LADIES,—Accept of my sincere thanks for your very handsome present. It is valuable in itself—much more so to me, as a token of your kindness and regard.

It is a source of the purest pleasure and strongest encouragement to me, to find that my labours among you, such as they are, have met with your approval. Your kind and flattering appreciation of my services, will, I trust, stimulate me to continued and greater exertions on behalf of the interests of the Congregation, and the sacred cause to which it is attached.

I can assure you, that your kindness, both on this occasion and at all times since my settlement among you, will be long and gratefully remembered.

That my future services may be productive of beneficial results, and that our attachment as minister and people may be strong and lasting, are the earnest wishes of

Your sincere Friend, and affectionate Pastor,

Cork, Nov. 25, 1839. THOS. HINCKS.

THE Quarterly Meeting of the South Wales Unitarian Ministers, was held at Pant-y-de-faid, Cardiganshire. There was a religious service on the afternoon of the preceding day, at which Mr. D. Evans of Llandilo read the Scriptures and prayed, and Mr. J. Jones of Aberdare preached from 1 John xvii. 19. Notwithstanding the inclemency of the weather, and the distance which many of the Ministers and others had to travel, the attendance was respectable. On the following morning (Christmas-day), the service commenced at 10 o'clock. The fine chapel lately built for the Congregation at this place, was crowded. The introductory part was conducted by Mr. J. E. Jones of Bridgend; and Mr. James of Gellionnen preached from John x. 30, on the Oneness

of Christ with God. It is earnestly hoped, that the preacher will comply with the request of many of his audience, to favour his countrymen with this sermon in print. Next followed the open conference, at which Mr. Thomas the minister of the place, was called to preside. The subject for discussion, as proposed at the previous Quarterly Meeting, was "Perseverance in grace." Messrs. J. E. Jones of Bridgend, R. Davies of Capel-y-groes, D. Evans of Llandilo, O. Evans of Cefn, and J. James of Gellionnen, spoke consecutively on the nature of grace in general, of Christian or saving grace in particular, and the conditions of perseverance in the same.

After the meeting, the ministers and other friends dined together at the Alltyrodin Arms; and in the course of the evening several interesting subjects connected with the nature and influence of Christian truth were discussed. The Conference of Ministers was held on the day after the Meeting (26th). The next Quarterly Meeting is to be held at Rhyd-y-parc, Carmarthenshire, on the Thursday after Easter; Mr. O. Evans of Cefn, to preach; the subject for discussion, "Forgiveness of sin." J. E. J.

UNITARIANISM AT STIRLING.—The readers of the Christian Pioneer are aware, that religious services have, during the last year, been conducted by Mr. Harris and Mr. Maclellan, at Stirling, at least every three months.

The place of meeting was the Guild-Hall, kindly granted by the late Dean of Guild, a member of the Secession Church in that town. There were various expenses connected with the use of the building, but these were gladly defrayed by the Unitarians. At the last election of civic officers, another gentleman was appointed Dean of Guild. The Unitarians applied to him for the Hall for the 17th December, and he readily promised it on the former terms. On the 16th December, the following proceedings took place in the Town Council:—

The Provost presided, and the Meeting was opened with prayer by the Rev. Mr. Beith; who took his seat as one of the patrons of Cowane's Hospital.

Provost Galbraith said, He understood that the use of the Guild-Hall had been granted to a Mr. Harris, a Socinian preacher, for Tuesday evening, in order to propound and hold forth the doctrines of his sect. He (the Provost) could

not hear of this being done, without raising his voice against it. Did he do otherwise, he certainly would be acting contrary to the dictates of his conscience. He was well aware that many respectable persons belonging to the town had attended former meetings of this description; but that would have no effect upon him in the performance of his duty. He might as well allow the doctrines of Mahomet to be taught, as a religion which denied the divinity of the blessed Redeemer. He was sorry that the Hall had been granted, and that, consequently, he felt himself bound to take so decided a part against what had been done by the Dean of Guild; but feeling as he did on the subject, he could not do otherwise than move, that the liberty be recalled, and that the Hall should not again be given for that purpose.—Mr. Yellowlees seconded the Provost's motion.

Mr. Prentice, the Dean of Guild, desired to explain, that he had only given the Hall because he understood that it was the uniform practice to give it on such occasions. He knew, for certain, that it had been the practice of his predecessor to do so. On this ground, he did not think himself entitled to refuse it when applied for. He had acted from no desire to promote Socinianism in the town.

Mr. Gillies, late Dean of Guild, said, His practice was to grant it to all and sundry, so long as the individuals applying for it were respectable, without regard to their being Socinians, Roman Catholics, or any other sect. He thought, that to make such a distinction as that now proposed, would be to infringe on civil and religious liberty; and could not but express his regret that the Provost had dragged the matter before the Council on this occasion.

Mr. Mitchell thought, as the Hall had been granted, it would look something like a persecuting spirit were they now to withdraw the promise given as to granting the Hall.

The Rev. Mr. Beith said, that it gave him great pleasure to think that he was present that evening, and that the subject under discussion had been brought before them. He had intended to have been present at the meeting of Council that evening; but he certainly did not know, when he left his own house, anything of this matter. He might truly, therefore, say, that had he known it, and not been present to raise his voice against it, his conscience must have checked him for a most serious neglect of duty. It had been said, that to refuse it, would appear like persecution. He respected civil and religious liberty as much as any man possibly could; but it was of that religion which was based on the Saviour of men, not of that which denied the divinity of Christ. He therefore felt himself called upon to say, that their conduct would be highly culpable, as Christians, were

they to sanction, either directly or indirectly, any such doctrine as that to which the Provost had so justly and properly alluded. It was a different thing to speak of the Roman Catholic religion. Catholics recognised the holy Trinity—the Father, Son, and Holy Ghost; but in the case before them, Christ was held as but a man; and it would be highly reprehensible for any body such as the Town Council, the meeting of which had but just been constituted by prayer, to sanction the promulgation of infidel doctrines; which they would be doing in the present case, as Socinianism was only infidelity under a mask.

Bailie Smith thought that buildings under the patronage of the Council ought, on no account, to be given to those who held such opinions as Mr. Harris was said to do. It was not acting the part of Christian men, he thought, to do so. There was no persecution in this case. They did not prevent Mr. Harris from preaching. They only refrained from giving Mr. Harris any countenance, by taking an active part in the matter, as giving the building was distinctly doing. He thought, however, that as the Hall had already been given, advertisements issued, and the time of meeting so near, the Council ought not now to interfere. Bailie S. accordingly proposed a motion to this effect, adding, however, that the Hall should not be given for such purposes in time to come.

Bailie Steel was not inclined to deal with his fellow-creatures in that way. After the Hall had been promised to the gentleman, they should give it, and not come forward at the twelfth hour and refuse him the use of it. If they did not grant it, after having promised to do so, he conceived they would be acting in a spirit uncharitable and illiberal in the extreme. He was not disposed to give particular countenance to Socinianism. He thought, for his part, there was little difference between them and others. The Bible was their standard as well as ours. He would decidedly give the Hall.

Bailie M'Alley thought that if the matter had been sooner brought forward, it might have been refused; but he considered that they were now pledged to let Mr. Harris have it.

Bailie Rankin said, that had there been an application to the Council for the Hall, he would, without hesitation, have refused it. But as application had been made to the Dean of Guild, and granted by him, he was disposed to think it would be much better to let the thing alone. The result of any interference on the part of the Council, would be, that a hue and cry would be raised through the town, and a great deal more mischief would be done thereby, than was at all likely to ensue from the granting of the Hall. He thought the Council would act more wisely in permitting the thing

to pass quietly for this time, letting it be understood that the Hall would not be granted for a similar purpose in future. He supported Bailie Smith's motion.

On the Provost's and Bailie Smith's motion being put to the vote, the motion of Bailie Smith was carried by a majority of 3; the numbers being 11 and 8.

Those who supported the Provost's motion were, in addition to the Provost, Messrs. M'Gregor, Johnstone, Aikman, MacLachlan, Monteath, Yellowlees, and the Rev. Mr. Beith. —For Bailie Smith's motion, in addition to Bailie Smith, Bailies M'Alley, Rankine, and Steel; Messrs. Prentice, M'Gowan, Kidston, Stevenson, Stewart, Gillies, and Mitchell.

The contemplated violation of the great principles of religious freedom, as well as of the engagements and courtesies of life, involved in these proceedings—the misrepresentations of Christian Unitarianism in which some of the speakers so liberally indulged, could not be suffered to pass in silence. Mr. Harris drew up and published "An Appeal to the serious and candid inhabitants of Stirling," in explanation and defence of the principles so bitterly assailed; and the publication has been eagerly purchased by numbers, whilst copies have also been addressed to most of the leading families in Stirling and its neighbourhood. The Trades' Hall having been procured, Mr. Harris preached on Thursday evening, Jan. 23, to a deeply attentive and very crowded congregation. The day and night were very tempestuous; but notwithstanding the Hall was filled to overflowing. Mr. Harris was afterwards entertained at supper by many of the friends, who are all in good heart and hope, that this *Protestant* attempt to put to silence the advocates of Scriptural inquiry, will issue in the advancement and diffusion of the principles it vainly hoped it would overawe.

Lectures in St. Mark's Chapel, Edinburgh.—The Rev. R. E. B. Maclellan has just concluded a series of afternoon discourses on the following portions of Scripture:—Isa. vii. 14; Isa. ix. 6; John i. 1; 1 Tim. iii. 16; Heb. i. 2; Heb. i. 6. The entire course was well attended by a highly respectable class of the citizens of Edinburgh. Many requests have been made to Mr. Maclellan to publish the whole series; compliance with which he has, for the present, declined.

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WHAT IS FAITH?

THIS important but ill-fated term, is by every party employed to denote the reception of its own peculiar creed, doctrinal views, tenets, or dogmas. While each party will lay down its own essentials of faith, and clearly trace the line which separates the one true and saving doctrine from all the deadly heresies, it is universally *assumed* that Christian faith refers to doctrines principally; it is assumed that faith is a logical act of the understanding, rather than a moral disposition of the heart, or a spiritual state of the affections. The faith of Christ, or, as it is sometimes called, saving faith, is by most supposed to refer to correct opinions—to the theory of religion—to what is called orthodoxy. The danger of believing wrong, or of not believing enough, is all the cry; creeds, articles, and a long string of tenets, are drawn out from Scripture, in order to ensure soundness in the faith, and the salvation of the soul.

Now, the soundness of this entire mode of procedure is itself very questionable. Faith primarily refers rather to principles and dispositions, than to speculative opinions. Faith is rather a state of the heart than of the head; it is spiritual rather than logical; it depends more on an honest mind than on a strong understanding. What, then, *is* faith? And if a short description were necessary, we should say, that faith is the right state of the heart toward God. Faith is reliance upon the truth, mercy, and holiness of God; it is perfect confidence in his wisdom, obedience to his will, and submission to him as our guide, friend, and Father. Faith, according to the spiritual and Christian conception of it, does not point to creeds and articles, tests and tenets, but to the spiritual relations of God and man; it apprehends, trusts in, and assimilates itself to the Divine character. "The faith of Christ" is a short expression for the religion of Christ,—

or better, for the mind which was in Christ—his inward principle of trust, love, and obedience to God. Faith, therefore, in reference to his disciples, will denote that entire acquiescence and dependence of the heart upon God, which is the proper frame of feeling for frail beings to cherish toward the great and glorious Creator.

Does not faith refer to principles rather than to opinions? "With the heart man believeth unto righteousness." There is no genuine faith which does not purify the heart, overcome the world, and keep the commandments. Faith is the operative and internal principle of conduct, not the speculation of the fancy, nor even the intellectual conviction of the understanding. All this is nothing, until faith within "worketh by love." The faith on which Scripture insists, and for which patriarchs, prophets, and apostles are commended, is this practical conviction and obedience to the interior sentiments of the mind. Abraham had faith in God, when he relied upon the rectitude of the Divine character; his faith was the heartfelt conviction, that the Judge of all the earth will do right. Joseph had faith in God, when, looking back through the chain of events, he felt nothing but kindness for his envious brethren, and saw only the wisdom of God directing the path of life, and turning all seeming evil into good. Moses had faith in God, when he devoted himself to his country's good, and declined the splendours and blandishments of a court, and preferred the straight and stern road of duty, and endured as seeing Him who is invisible. Job had faith in God, when, in the depth of his calamity, he still trusted in the justice of Providence; when he could remember the virtues and charities which had illustrated his prosperity, and the candle of the Lord shone on his head; and in the midst of his anguish he could resolve, "My lips shall not speak wickedness nor my tongue utter deceit; my righteousness I hold fast, and will not let it go; my heart shall not reproach me so long as I live." Daniel and his companions had faith in God, when they refused to violate their consciences even at the king's commandment. The Apostles had faith in God, when they said, "We ought to obey God rather than men." Jesus had faith in God; and it bore him through his work, and so he finished his mission, and

became the leader of all the faithful. Here is true faith. But is this the reception of dogmas, the admission of formal and formidable propositions drawn from Scripture, expressed in words of human device, and obtruded upon the conscience? Is this faith of Scripture, the admission of a creed; or is it not rather a heart right before God? To feel piously to God, to act justly to man, and to reverence ourselves as temples of the Holy Spirit, is not this faith? is not this the religion of Christ?

We hold that it is so. To believe in any set of tenets, then, however correct, is not the essence of faith. *That* is reliance upon the moral character of God, producing moral conformity of character in *us*. Want of faith, is to be without this principle of reliance. Cain who slew his brother, Balaam who loved the wages of unrighteousness, and Peter when he denied his Master, are examples of the latter. Faith is not so much the reception of any given set of ideas, as it is the principle of mental and moral honesty, preparing and disposing us to receive and profess whatsoever ideas are forced upon us as true, according to the evidence. It is not faith, but the want of faith, that closes the mind's eye to increasing light. It is not faith to be indifferent to truth, and to be heedless in searching it out and spreading it abroad. It is not faith to take up, without inquiry, the opinions which may happen to be prevalent; or which may have been imbibed in early years, through sympathy, from the priest or the nurse. Growth in grace, is a never-failing accompaniment of true Christian sincerity; and growth in the faith, is the mark of a sound and healthy mind. The faith of the individual must expand, as his character improves and the range of his mind is enlarged to embrace new truths. The faith of a child, is not the faith of a man mature in experience. Our faith, then, must be progressive as our hearts become more united to God. In a sound and healthy mind, faith will feed itself continually by every new discovered manifestation of the Deity, by the better comprehension of the divine plan, by that gradual refinement of the moral taste, by that spiritualization of human nature, by which it becomes "one with God." How inconsistent, then, with this health and progressiveness of the mind, are those creeds which attempt to fix down

into one dead form—to crystallise into one rigid mass, that which ought to be the ever-warm and onward-flowing faith of Christian men!

We hear much of justifying faith; it is nothing else than sanctifying faith. Justification, as employed in the New Testament, denotes the remission of sin through God's free mercy; and our being placed, in consequence, in a new spiritual relation as disciples of Christ. But this justifying faith must prove itself sanctifying faith, by actually purifying us from all iniquity. Mere forgiveness, without purity, is a very inferior blessing. It must be followed by the greater blessedness of sanctification, or conformity to the Divine image as pictured forth in Christ. What avails it to be justified by faith, if we are not also purified by it? Will such alone save us without works? We answer, No; "it is dead, being alone." Justification has received from Christians too much attention, and sanctification too little in comparison. Yet, the latter blessing is the great and crowning one of our religion. Not merely, and not chiefly, to bring us the message of divine forgiveness, but more to purify us from all iniquity, Christ gave himself for us. Justifying faith is the commencement of the Christian's career. It is like repentance, and is joined with repentance as the beginning of the divine life; but after we are justified, or forgiven, through faith, there remains then to be accomplished the great work of life, to work out our salvation from sin—to purify the heart within from prejudice, passion, and every wrong affection, and to "perfect holiness in the fear of God."

The advantages of regarding faith in some such light as we have here presented it, are manifold. First, this seems to be the leading aspect in which it is offered to us in Scripture. The faith of the eminent persons of Scripture history, is a practical, operative principle. "By faith," says the writer of the Epistle to the Hebrews, "they wrought righteousness." Their faith resembled in nothing, the obscure, mysterious, incomprehensible something of modern creeds and churches, which, it seems to be supposed, works its effects on the mind more in the way of charm, than of rational conviction, evidence appreciated, ideas understood, and principles felt and applied.

The faith of Moses and the prophets, was the principle of obedience, reliance upon God, and just and benevolent conduct to man. Staying itself upon the Divine character—the holiness, truth, and wisdom of God, faith produces those affections and actions, which in one word we express by the term, piety.

In the next place; this frees us at once from all the perplexity of defining where orthodoxy ends, and heterodoxy begins; for, according to *our* view, faith is not chiefly placed in any opinions, but in the sentiments and dispositions of the mind; veneration for the high and the pure; confidence in the wisdom of Providence; fidelity to the voice of conscience, as the vicegerent of the Divinity; and obedience to the Divine will, under whatever clouds and difficulties it may be our lot to walk. This is faith. It undoubtedly implies certain views of the Divine character and government. There could be no trust, without some knowledge of the character on which trust is reposed. Faith without knowledge, is first impossible; next, it would have no value; it could admit of no expansion and purification with the growth and progress of our nature; and it would be no part of man's reasonable service to the Creator. "I know," says an Apostle, "in whom I have believed." Again we reach the view which we wish chiefly to enforce—that faith is not in any or in all speculations, but in the inward sentiments of a mind resting on God. Whatever a man may believe, if he is destitute of this reference to what is high and spiritual, if he is regulated only by visible interests and narrow calculations of expediency, he walks by sight, not by faith in a righteous God, and a moral government, and an immortality of holiness.

Yet again; this mode of regarding faith, is promotive of peace and charity among Christians. Instead of looking out to see whether the speculations of our neighbours cross the line which we have marked out as the limit of a safe liberality, we should be looking inward to ourselves, to see if we are cherishing the sentiments and habits of an ardent and operative piety. So long as Christian communion is made to depend upon similarity of opinion—identity of creed—there can be no peace, cooperation, and the charity that "thinketh no evil." But

let faith be the inward principle of dutiful reliance and faithful obedience, and then all are Christians, possessed of the like precious faith, who bear the image of the Master.

Furthermore; if this is the faith of Scripture, then the Divine approval is not made to rest on something precarious, uncertain, and beyond our power; but the thing is nigh unto us, and completely within our reach. To arrive at the same speculative views, is hardly practicable with our existing diversities of position and education; but the inward sentiments which take hold on God, and work good to man, may consist with innumerable varieties of opposed and honest conviction. If salvation depends on correct belief or the right creed, then the Deity has required, as the condition of salvation, what can only be if every individual understanding were infallible. If this is not the case, there ought to be somewhere an infallible decider of controversy—a pope; if this also is refused, then salvation and the Divine approval do not depend upon an orthodoxy.

Finally, it is on some such view as that which we are adverting to, that the integrity of the devotional feelings may be preserved amid the utmost freedom of speculative inquiry. The understanding may undergo many revolutions, may pass through grades of investigation, may contemplate the history and the science of theology; still the heart's faith may be secure and untouched; we may advance in knowledge, and our intellectual convictions may be rectified, rationalised, and purified; for in all this there is no danger to a faith whose essence is devotion. Men of all creeds may be one as regards the interior sentiments. Catholic and Protestant may be united in their reliance upon a Father-God; and all efforts of reform and proselytism will be directed, not to alter the inward dependence upon a holy God, and a constant reference to moral distinctions in all thoughts and acts,—but it will simply be, to remove certain excrescences which have overgrown, through length of years, our primitive Christianity. Inquiries may be pursued respecting the origin of the four Gospels, the geology of Moses, the canon and inspiration of Scripture, the principles of Interpretation, and similar topics, without in the smallest degree perilling

the faith of the heart. The Unitarian's creed is not too scanty, if it embraces this heart-reliance upon God, however it may be shorn of the supernumerary honours of orthodoxy. And in the proportion that our knowledge upon the subjects in debate among Christians, is freed from mistake, and approaches to simplicity and purity, shall we perceive, that with whatever historical errors or doctrinal corruptions it may have been united, yet the principle of inward faith—spiritual reliance upon God—survives, like Christianity itself amid the corruptions of dark ages and the debasement of worldly hierarchies—or like conscience in man, which not even the wickedness of the wicked, nor the strength of evil habit, can utterly extinguish. A. M.

TO THE MORNING STAR.

" Oh could thou be with me, Daughter of Heaven,
Urania!—I have no other love;
For Time hath wither'd all the beauteous flowers
That once adorn'd my youthful coronet."—*Sir H. Davy.*

STAR of the meek-eyed Morn! how like a gem
Thou art, circling the viewless brow
Of some fair spirit traversing the sky,
Immortal, yet impell'd
By ties of kindred sympathy to dwell
Within the regions of our mortal ken!
I bless thee, that thou dost attest
God's boundless love—display'd alike
Through all His glorious works,
From the soft glow of thy serenest rays
To the surpassing light intense
Of the warm noontide sun! Oh, oft
When prostrate on a bed of pain, I've gazed
On thy sweet face, refresh'd; and visions
Of a bright Hereafter rose upon my soul,
Which spoke of peace and tranquil joy, when freed
My spirit from its load of clay,—
These reconciled my heart, and nerved
Its drooping powers to bear, resign'd,
The thousand ills and bitter griefs
That mingle in the cup of human life!

Newcastle-upon-Tyne. E. W. G.

THE ACTUAL OPERATION OF RELIGIOUS ESTABLISHMENTS.

(*From the Rev. J. Tayler's work, "National Establishments of Religion considered in connexion with Justice, Christianity, and Human Nature.*")

"THE time of the Papal supremacy was the golden age of ecclesiastical establishments; and the essential characteristics of such institutions,—namely, their encroachments on the civil rights of mankind, their usurpations over conscience, and their secular spirit,—were then most strikingly displayed in the monstrous claims of the Roman pontiffs to all civil and ecclesiastical power, in the wealth, pomp, luxury, and disorders of the clergy, in the ignorance and superstition of the people, and in the bitter persecutions with which all departures from the church's standard of orthodoxy and discipline were visited.

"During this era of religious establishments, the consequences of blending the provinces of religion and civil government were exhibited in various degrees of tyranny, modified by the temper and policy of different popes and sovereigns, and the political jealousies of the day. In the thirteenth century the celebrated crusade against the heresy of the Albigenses was proclaimed; and the valleys of Piedmont, and the cities of Languedoc, were visited with fire and sword, in order to extirpate the heretics and their opinions. For many years were the most severe measures resorted to, until at length the work of purification was completed. In the sixteenth century, the various national establishments of the Romish religion attempted, wherever they had the power, to extinguish the Reformation, by the same weapons of force and bloodshed. 'The only security,' said Cardinal Soderini to Pope Adrian the Sixth, 'is to follow the examples of those holy pontiffs, who, not making vain attempts to satisfy heretics by reforms, extinguished the Albegeois and the Vaudois, by proclaiming crusades against them, by exciting princes and nations to take arms for their extermination, and by drowning all memory of their blasphemous dogmas in torrents of blood.' In pursuance of this spirit, the emperor Charles the Fifth, of Germany, in an edict published after the diet of Worms, which was held for the suppression of the rising heresy, denounced

the punishment of death against those of his subjects who departed from the orthodox faith, who were in possession of Lutheran books, or who should harbour acknowledged heretics. This severe edict began to be put in execution in the year 1523; 'from which time,' says Fra Paolo Sarpi, 'to the peace of Chateau-Cambresis, in 1558, there were fifty thousand Protestants hanged, beheaded, buried alive, or burned, in the Netherlands.' In 1567, Philip the Second, of Spain, having been successful in quelling heresy in that country, by means of the Inquisition, committed the government of the Netherlands to the relentless Duke of Alva, for the purpose of maintaining the Catholic faith; and horrid scenes of cruelty were again witnessed in that unhappy country. The Duke boasted that in six years he had put to death not less than eighteen thousand persons by the hands of the executioner. In France, the same principles led, under Charles the Ninth, to the horrible massacre of St. Bartholomew's Eve, when the destruction of the Huguenots was commenced at Paris, and was continued for several days throughout France; on which occasion, it is computed that eighty thousand Protestants were slain. A feverish toleration was afterwards possessed by the Huguenots of that kingdom, under the edict of Nantes, granted by Henry IV. in the year 1588; but, after many commotions and outrages in the succeeding reigns of Louis XIII. and Louis XIV., the latter monarch, in the year 1685, formally revoked the edict of toleration, and delivered over his Protestant subjects to a relentless persecution, carried on by the instrumentality of a brutal soldiery."

"During the greater part of the same century, and especially in the years 1655, 1686, and 1696, the Waldenses, 'who lived in the valleys of Piedmont, and had embraced the doctrine, discipline, and worship of the church of Geneva, were oppressed and persecuted, in the most barbarous and inhuman manner,' by the Duke of Savoy and others—to such an extent indeed as 'seemed to portend nothing less than the total destruction and entire extinction of that unhappy nation.'

"On the other hand, the Protestant establishments appear not to have been more tolerant, wherever an op-

portunity was afforded them of using the sword of the magistrate against refractory heretics. Calvin caused Servetus to be apprehended and tried at Geneva, in the year 1553, for attacking the doctrine of the Trinity: the well-known result being that Servetus was burned as an obstinate heretic. In Saxony, where many persons were inclined to the sentiments of Calvin rather than to those of Luther, a solemn convocation of the Lutheran divines was held at Torgaw, in the year 1574, where, after a rigid examination into these doctrines, many persons were committed by the Elector to prison, others were driven into banishment, and some were induced to change their sentiments by the weight of the secular arm. Caspar Peucer, Melancthon's son-in-law, who had been most prominently engaged in moderating the rigour of some of Luther's doctrines, 'was confined to a hard prison, where he lay, in the most affecting circumstances of distress, until the year 1585.' The celebrated creed, called *The Form of Concord*, was then imposed upon the Saxon church; but in the reign of the next Elector, who inclined towards Calvinism, this creed was about to be altered, and the national religion to be modified in some of its forms, when his sudden death defeated the project and the hopes of the Calvinistic divines; and all those who had been mainly concerned in the management of this unsuccessful manœuvre, were banished or committed to prison. Nicholas Crell, who had been the principal encourager and promoter of this design, was put to death in the year 1601, for his share in the matter.

"At Wittemberg, towards the close of the same century, Samuel Huber, professor of divinity in the university of that place, for presuming to explain, 'in a new method, and with a different turn of phrase,' what the Lutheran church 'had always taught concerning the unlimited extent of the love of God;' and for refusing, when requested, 'instead of his own peculiar forms of expression, to make use of those that were received and authorised by the church,' because, as he alleged, such compliance 'was contrary to the dictates of his conscience,' was deprived of his office, and sent into banishment.

"Frederic III., the Elector Palatine, who was one of the chief patrons, in Germany, of the reformed religion

as modelled by Calvin, removed, in the year 1560, all the Lutheran divines in his dominions from their pastoral functions, and supplied their places with Calvinists. At the same time also, he obliged his subjects to embrace the doctrines, polity, and rites of the Genevan church. This regulation was altered by his son, Lewis, in the year 1576, and Lutheranism was restored to its former authority; but in the year 1583, under the government of John Casimir, Calvinism regained the ascendant through his influence, and permanently maintained its ground. The religion of other German states was altered in much the same manner, and the arm of the civil ruler was often used for the purpose of securing sectarian triumphs.

"In the seventeenth century, similar results of ecclesiastical establishments continued to be exhibited. The philosophy of Des Cartes having made considerable progress, and having been applied to the illustration of theological truth, an alarm was excited in the Dutch churches; and in the year 1656, that philosophy was condemned in several ecclesiastical assemblies, and the civil magistrate was called upon for his aid to suppress it. The States of Holland, as Dr. Mosheim relates, issued an edict in the same year, 'by which both the professors of philosophy and theology were forbidden either to explain the writings of Des Cartes to the youth under their care, or to illustrate the doctrines of the gospel by the principles of philosophy. It was further resolved, in an assembly of the clergy, held at Delft the year following, that no candidate for holy orders should be received into the ministry before he made a solemn declaration that he would neither promote the Cartesian philosophy, nor disfigure the divine simplicity of religion by loading it with foreign ornaments. Laws of a like tenure were afterwards passed in the United Provinces, and in other countries.' A controversy arose, also, in the year 1686, on the following questions: First, Whether the divine origin and authority of the Holy Scriptures can be demonstrated by reason alone, or whether an inward testimony of the Holy Spirit in the hearts of Christians is necessary to the proof of this essential point? And secondly, Whether the Sacred Writings propose, as an object of faith, anything which is

opposed to the dictates of right reason? It is stated by the ecclesiastical historian previously referred to, that 'the flame excited by this controversy spread itself far and wide through the United Provinces; and its progress was increasing from day to day, when the States of Friesland prudently interposed to restore the peace of the church, by imposing *silence* on the contending parties.'

"The great contest between Calvinism and Arminianism, which began early in the seventeenth century, was very soon productive of civil tyranny. The Prince of Orange, instigated by many ecclesiastics of the Calvinistic party, put John Van Olden Barneveldt, a man of many great qualities, to death on the scaffold, and condemned Grotius and Hoogerbeets to perpetual imprisonment. The famous synod of Dort was afterwards held in the year 1618, at which deputies were present from the United Provinces, from England, Switzerland, the Hessian States, Bremen, and the Palatinate; and in which all Arminians were pronounced 'guilty of pestilential errors, and condemned as corrupters of the true religion.' In consequence of this decision, the Arminians, especially in Holland, were treated as enemies of their country and its religion, and were subjected to many distresses. All posts and employments, civil or ecclesiastical, which they enjoyed, were taken from them, their ministers were silenced, and their assemblies for worship suppressed. The majority refused obedience to the order by which their pastors were prohibited from exercising their ministerial functions, and in consequence were punished in various ways, by fine, imprisonment, and exile. 'The leaders of the vanquished Arminians,' it is said, 'were eminently distinguished by their eloquence, sagacity, and learning; and being highly exasperated by the injurious and oppressive treatment they met with in consequence of their condemnation, they defended themselves and attacked their adversaries with such spirit and vigour, and also with such dexterity and eloquence, that multitudes were persuaded of the justice of their cause.'

"In Switzerland, the disciples of Calvin were alarmed at the progress of certain very moderate views of the doctrines of election and original sin, which were maintained by Amyrant, La Place, and others; and in the year 1675,

a form of doctrine was drawn up by the most eminent Helvetic divines, in opposition to the tenets of the above-named French writers. The magistrates sanctioned this document, and imposed it upon the Helvetic church; and, as many persons could not subscribe it, tumults and contests arose in various places.

"Such were some of the pernicious results of the ecclesiastical establishments of the continent, in former times. Similar effects have been exhibited by the Establishments of Britain; and experience, both on the continent and in England, has subsequently shown that, however time and intelligence may modify the spirit of persecution, the principle of ecclesiastical establishments is fraught with evil and injustice in civil life. An examination of the English Established Church, will show the nature of its influence on the rights of man, and on the spirit of religion.

"As soon as Henry VIII. cast off the Pope's authority, and substituted his own in its place, he proceeded to punish indiscriminately all who refused to acknowledge his ecclesiastical authority; and both Catholics and Protestants felt with equal severity the weight of his vengeance. In the reign of his son and successor, Edward VI., when the present ecclesiastical establishment of England was created by Act of Parliament, many persons suffered for their opposition to the Protestant faith. In order to secure the obedience of the clergy to the established religion, it was enacted, that if any rector, vicar, perpetual curate, or other priest, with benefice, should in future say mass in the usual manner, and not use the Book of Common Prayer, he should forfeit to the king six years' revenue of his benefice, and be imprisoned for six months; that for a second offence, he should be deprived of his benefice and of all his spiritual promotions, and be imprisoned for one whole year; and that for a third offence, he should be imprisoned during his natural life: but that, if the priest had no benefice, he should be imprisoned for six months for the first offence, and for the second offence should be imprisoned for his natural life. For the same purpose it was enacted, that if any of the laity should speak anything in derogation of the said Book of Common Prayer, they were to be punished with

various penalties; and, if refractory, should forfeit their goods and chattels to the king, and be imprisoned during their natural lives.

"During this reign also, Joan Bocher, a lady of Kent, and George Van Parre, a foreigner residing in England, were burned at the stake, for denying the doctrine of the Trinity.

"In the reign of Mary, the Protestant cause suffered an eclipse—in other words, the Catholics gained the ascendency, and employed the same measures of civil authority for depressing the reformed religion, as had been used to overturn the influence of Romanism in the preceding reign. But on the accession of Elizabeth, in 1558, Protestantism again became the established religion, and severe penalties were inflicted upon 'all person or persons whatsoever who should declare or speak anything to the derogation, depraving, or despising, the Book of Common Prayer, or of anything therein contained, or of any part thereof.' The offender was to forfeit one hundred marks for the first offence; four hundred marks for the second offence; and for the third offence, to forfeit all his goods and chattels, and be imprisoned for life. The laws made against Catholic priests and converts were strictly enforced during this reign, so that not less than one hundred and eighty persons suffered death in virtue of such laws. On the other hand, the Puritans were subjected to many and grievous evils, under various statutes that were enacted with the view of enforcing submission to the ecclesiastical authority established by law. The famous court of High Ecclesiastical Commission was erected by this 'most religious and gracious queen,' by which a most extraordinary power was given to forty-four commissioners, of reforming and punishing by fine and imprisonment, at their discretion, all heresies, schisms, errors, misbehaviours, sins, and vices; for which purpose they were authorised to scrutinise the conscience of any suspected person by administering an oath, and to demand subscription to any new articles of religion. By an act passed in the thirty-fifth year of this reign also, all persons above the age of sixteen who refused to go to church, or who persuaded any other person not to attend, or who should prefer attending at any conventicle, or meeting for religious wor-

ship, other than as appointed by the state, were to be committed to prison until they should be ordered to attend at some church, or usual place of common prayer, and there make submission according to a prescribed form. In case of refusal, such offender was 'to abjure the realm;' and if he should not banish himself within an appointed time, he was 'to be adjudged a felon,' and was 'to suffer as in cases of felony, without benefit of clergy,' that is, he was to be subjected to capital punishment. It is well known that multitudes of pious nonconformists suffered in various ways, by the rigour with which the penal statutes were enforced during the whole of this reign. Many ministers were silenced, fined, and imprisoned; and several persons were hanged for publishing works calling in question the doctrine and authority of the established church. Heretics, when detected, were visited with the utmost measure of ecclesiastical vengeance. Two foreigners were burned alive at Smithfield, for holding some peculiar opinions on the subject of the Incarnation; and three persons were, at different times, burned at Norwich for denying the doctrine of the Holy Trinity.

"On the accession of James the First, the Puritans hoped for quiet, but were miserably disappointed. The court of High Commission proceeded with the greatest severity against them, so that 'in the second year of the king's coming into England, three hundred ministers were either silenced, or deprived of their benefices, or excommunicated, or cast into prison, or forced to leave their own country.' In Scotland the same line of conduct was pursued towards the Presbyterians, and Episcopacy was established amidst various acts of tyranny. Heretics also were punished without mercy: in the year 1612, Bartholomew Legate was burned at Smithfield, for denying the deity of Jesus Christ; and a Mr. Wightman was burned in the same year at Lichfield for the same cause. Some time after, a Spanish Arian was condemned to die, but was 'suffered,' says Fuller, 'to linger out his life in Newgate. Indeed such burning of heretics,' he adds, 'much startled common people, pitying all in pain, and prone to asperse even justice herself with cruelty, because of the novelty and hideousness of the punishment. Besides, such being unable to distinguish between constancy

and obstinacy, were ready to entertain good thoughts even of the opinions of those heretics who sealed them so manfully with their blood. Wherefore king James politicly preferred that heretics hereafter, though condemned, should silently and privately waste themselves away in prison, rather than to grace them, and amuse others, with the solemnity of a public execution, which in popular judgment assumed the honour of persecution.'

"After the accession of Charles I., in 1625, the same severities were still continued towards the Puritans. Archbishop Laud carried on the work of persecution with unwearied vigour. Fine, imprisonment, and the most barbarous corporal punishments were inflicted on those whose religious publications did not please the dominant party. So violent was the ecclesiastical tyranny exerted by the governors of the English church, that at length, as a consequence of *that*, quite as much as of any civil usurpations of Charles, both the English and Scottish nations appealed to arms, and the horrors of civil war were mainly produced by civil interference with religion.

"During the short time that Presbyterianism was established as the national religion, the same intolerant disposition was exhibited; and the only alteration in ecclesiastical affairs was a change of masters. The Solemn League and Covenant was imposed, many Episcopalians were most unjustly treated, and by an ordinance of the House of Commons, in 1648, a denial of the Trinity was made a capital felony."

(To be Concluded in our next Number.)

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

CHAPTERS I. AND II.

MATTHEW, the writer of the gospel which bears his name, is generally supposed to be the same person who is elsewhere called Levi, the son of Alphens. He was by birth a Jew, and held the office of publican, or tax-gatherer, under the Roman authorities. This was an office peculiarly objectionable to the Jews, partly because of the extortions of the collectors, and partly because the payment of toll and tribute was continually reminding them that they were degraded from an independent nation to

be a mere province of the Roman empire. Matthew was a native of Galilee, as were all the others of Christ's Apostles; but of what city in that country, or to what tribe of the Jewish people he belonged, does not appear in the Sacred Records. This Evangelist has himself informed us, in the 9th chapter, and at the 9th verse of his narrative, of the circumstances under which he was called to the discipleship,—"And as Jesus passed forth from thence, he saw a man named Matthew sitting at the receipt of custom [at the place where the custom was received], and he saith unto him, Follow me. And he arose, and followed him." It appears from the next verse, that the new disciple invited his Master to an entertainment in his house, whither he had also brought many of his acquaintances, either that he might bid them farewell, that he might do honour to his Teacher, or from the higher motive, that his companions also might hear "the words of eternal life." He was placed by his Master among the chosen twelve, who were constituted Apostles; so he must have been an eye and ear-witness of every thing he records. It is uncertain at what particular time or in what particular place he died; no authentic accounts of the matter have been preserved. Matthew's account of the life of Jesus, is generally admitted to be the most ancient part of the writings of the New Testament. It was probably written between the years 61 and 64, *viz.* about thirty years after the death of our Lord. There is internal evidence to satisfy critical readers of the truth of the opinion of antiquity, that it was originally composed in the Hebrew language, for the use of the converts from Judaism; and afterwards translated into Greek, for the benefit of Christians in general.

The Greek word Ευαγγελιον, of which our word Gospel is a translation, literally means "glad tidings," or "good news;" and hence the angel says to the shepherds, "Behold, I bring you good tidings, tidings of great joy." The English word Gospel has precisely the same signification. It is derived from the Anglo-Saxon *God*, which among our ancestors was not only a substantive, the name of the Supreme Being, but also an adjective, now changed into our word *good: spel* originally meant news. Hence God-spel, or, as it is now written for the

sake of sound, Gospel, good news, or glad tidings. Christ Jesus brought to mankind a message of pardon and of peace—a message offering remission of sins, on sincere reformation—a message declaring the existence of a blissful immortality—a message exhibiting joy unspeakable and full of glory, as the reward of a virtuous life and conversation. Such intelligence, communicated to an ignorant and a vicious world, well merited the title "glad tidings." The word Gospel primarily signified the tidings themselves, the doctrines which Jesus taught, the precepts he delivered; but by an easy and natural transition, it came also to denote any record of those teachings, any history of the Divine Teacher. Hence, the four narratives in our possession, of the life of Jesus, are styled the Gospel by Matthew, the Gospel by Mark, &c.

The first seventeen verses of Matthew's work are called by the historian, "The book of the generation of Jesus Christ," that is, an account of the genealogy of Jesus Christ. JESUS is the Greek form of the Hebrew word *Joshua*, which was a common name among the Jews. Thus we have, in the Old Testament, "Joshua, the son of Nun;" we also find, in the prophet Haggai, mention of "Joshua, the son of Josedech;" and in Zechariah, we read of "Joshua the high-priest." In like manner, among the Apochryphal books we read of "Jesus the son of Nave," and "Jesus the son of Sirach;" while in the New Testament (Colos. iv. 11), one "Jesus, which is called Justus," joins Paul in salutations to the church at Colosse. To show still more clearly that Joshua and Jesus are the same name, the one written in Hebrew, the other in Greek, it will be sufficient to refer to the Acts of the Apostles, vii. 45, where Stephen tells the Jews, that their "fathers which came after" Moses, brought in "the tabernacle of witness" "with Jesus to the possession of the Gentiles;" *i. e.* with Joshua to the land of Canaan. In like manner, we find Joshua, the successor of Moses, designated "Jesus" in the Epistle to the Hebrews, ch. iv. 8. Joshua, or Jesus, was then a common name among the Jews. The literal meaning, both of the Hebrew and the Greek word, is *Saviour*. Joshua, or Jesus, the son of Nun, may have been called the saviour of Israel, because he completed their redemption from the

bondage of Egypt, and brought them to the possession of the land promised to their fathers. But Joshua, or Jesus, the son of Joseph, is our Saviour in a far higher sense. He was called Jesus, "because he should save his people from their sins;" that is, by his doctrines, his precepts, and his example, he would induce men to abandon their sins, and thus, by a sincere reformation, to avoid the sorrows, here and hereafter, with which impurity must necessarily be visited. He came, not to snatch us from the bondage of Egypt, but from the bondage in which we are held by our own evil desires and vicious practices; he came, not to conduct us to the land of Canaan, but to a land of brighter promise, and infinitely more blissful enjoyment—to the heavenly Canaan.

The word CHRIST is the same with the Hebrew word MESSIAS, and signifies *Anointed;* "Jesus Christ," or as it would be better to read it, "Jesus *the* Christ," means, therefore, Jesus the Anointed. It was the custom among the Jews to anoint with oil those persons who were appointed either to the prophetic, the sacerdotal, or the regal office. Thus Moses poured oil on Aaron's head, and anointed him to the priesthood; thus Samuel says to Saul, "Jehovah hath anointed thee king over Israel;" thus Isaiah says, that God had anointed him to be a prophet. A remnant of this custom prevails among ourselves, when, at the coronation of each new monarch, one of the prelates anoints him or her with oil. Jesus is accordingly designated the Messias, the Christ, the Anointed, to show the offices in which he stands to his followers; he is the great *Prophet* to "declare to us the whole counsel of God," he is "the Apostle and *High Priest* of our profession," he is the "*King* and Head of the Church." He was anointed, not by man, but by God; not with material oil, but with "the Holy Spirit, and with power." This unction took place as he came up out of the waters of Jordan; so that, in strict propriety of language, he was not *the Christ* till after his baptism, when the Spirit descended from heaven upon him; which occurred, as we are informed by Luke, when "he began to be about thirty years of age."

A difficulty presents itself in these two chapters, which it is impossible to solve in a manner that will be univer-

sally convincing. The Evangelist begins his narration by tracing the genealogy of Jesus the Christ; his object being to prove that the prophecy, so often mentioned in the Old Testament, that the Messiah should be of the seed of Abraham, and also a lineal descendant of David, was, according to the Jewish records, perfectly and accurately fulfilled. For this purpose, he begins his list with Abraham, and traces in a descending series down to David; from David, he traces in a second like series to Jechonias; and from Jechonias, he begins the third series, ending with "JOSEPH, the husband of Mary." Now, it is fully evident that the Evangelist, in this line of proof, goes upon the assumption that Jesus was the son of *Joseph;* for if not, how could Matthew establish his descent from *David* by tracing him *through* Joseph? If he had none of the blood of Joseph in his veins, the argument of Matthew is inconclusive, and he was either ignorant of the matter, or attempted to deceive. The object of the first seventeen verses of this Gospel, is to establish that Jesus was the "son of Joseph;"—now the difficulty presents itself,—the object of the remainder of the first chapter is to prove the direct opposite, namely, that Jesus was *not* the son of Joseph, but of Mary alone, begotten by the miraculous interposition of Jehovah. As we cannot suppose a writer of ordinary intelligence or ordinary veracity would thus maintain contradictory propositions, it seems highly improbable that the genealogy and the remainder of the first chapter of the Gospel, with the entire of the second chapter, were written by the same hand. The genealogy may be, and most probably is, an extract made by Matthew from the tables of descent kept by the Jews with so much care and fidelity in their different tribes and families. The remainder of the first two chapters, seems to be the production of a later pen. Besides chronological and other species of external evidence of their spuriousness, they bear internal marks of being the composition of one who was totally unacquainted with the meaning of the Jewish Scriptures. This is abundantly manifest from the passages quoted by this unknown writer as prophetical of our Master, and as having their fulfilment in him: of the four passages so cited, three are not prophecies at all, and the fourth does not

refer to Jesus. If these assertions be substantiated, it is scarcely conceivable that the narrative in which such gross errors abound, could emanate from the Apostle Matthew, a Hebrew, well versed, no doubt, in the sacred books of his nation.

After narrating what is generally called the "Miraculous Conception," the writer proceeds to declare,—

Chap. i. 22, "Now all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying,

23. "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel; which, being interpreted, is God with us."

This passage is a quotation from Isaiah vii. 14. In the beginning of the seventh chapter of Isaiah, we read,— "And it came to pass in the days of Ahaz the son of Jotham, the son of Uzziah, King of Judah, that Rezin the King of Syria, and Pekah the son of Remaliah, King of Israel, went up toward Jerusalem to war against it, but could not prevail against it." To assure Ahaz of deliverance from the enmity of these hostile and confederate monarchs, God sends to him the Prophet Isaiah, to tell him that they should be destroyed. In testimony of the truth of this promise, and to cause Ahaz to place in it all confidence, God offers him "a sign" of the certainty of its fulfilment:—

"Therefore Jehovah himself shall give you a sign:
Behold, the Virgin conceiveth, and beareth a son;
And she shall call his name Immanuel.
Butter and honey shall he eat,
When he shall know to refuse what is evil, and to choose what is good:
For before this child shall know
To refuse the evil, and to choose the good;
The land shall become desolate,
By whose two kings thou art distressed."
—Isa. vii. 14–16.—*Lowth's Trans.*

From this it evidently appears, that before the child then promised, and to be named Immanuel, should attain the age at which children are generally capable of making moral distinctions, Rezin king of Syria, and Pekah king of Israel, were to be destroyed. It appears from the

second Book of Kings (xvi. 9, and xv. 30), that these two monarchs were slain not long after, and that thus Judah was delivered from the evils wherewith she had been threatened. It is then as plain as words and things can make it, that the child promised as a sign to Ahaz, the child in whose boyhood the land, by whose two kings his father was distressed, should become desolate, that this child *must have been born between the giving of the promise and its fulfilment.* The child then spoken of in the fourteenth verse of this chapter of Isaiah, was promised to Ahaz *as a sign* that God would deliver him from Rezin and Pekah; this child was born shortly after the making of the promise; this child was Hezekiah the son of Ahaz, who succeeded him on the throne of Judah; and, before *he* had arrived at such an age that he could "know to refuse the evil and to choose the good," that is, while he was yet a boy, God's assurance to Ahaz was accomplished, the king of Syria and the king of Israel *were* destroyed. In the fourteenth verse, there are two remarkable variations in Lowth's version from King James's Bible. First, the Hebrew is not "*a* Virgin," but "*the* Virgin," one then existing and known; secondly, the verbs in the Hebrew are not in the future but the present tense, represent the action not as to occur but as then occurring—"the Virgin conceiv*eth*" is now conceiving, "and bear*eth*" is now bearing. Who or what is "*the* Virgin?" This is a common designation among the prophetical writers to denote Judea in general, or the city of Jerusalem in particular. Thus, Isaiah himself says (xxxviii. 22), "*The Virgin*, the daughter of Zion, hath despised thee: the daughter of Jerusalem hath shaken her head at thee." Thus, Jeremiah says (xiv. 17), "Let mine eyes run down with tears night and day, and let them not cease; for *the Virgin* daughter of my people is broken with a great breach." Thus also Amos says (v. 2), "*The Virgin* of Israel is fallen." In all these examples, "the Virgin" evidently signifies either the land of Judea or the city of Jerusalem. So also, in the sign given to Ahaz, "The Virgin," that is the land of Judea, the city of Jerusalem, "is now conceiving, and is now bearing a son;" or, a son is, at the present moment, near his birth in the city of Jerusalem; and before *that* son shall attain

to years of understanding, Rezin king of Syria, and Pekah king of Israel, shall be discomfited and slain. Why was Hezekiah dignified with a title so lofty as "Immanuel," *God with us?* It might, in reply, be demanded, why in Nehemiah xi. 7, there is mentioned a man called "Ithiel," which signifies *God with me?* Why in Proverbs xxxi. 1, is a king called "Lemuel," which signifies *God with them?* Why is an angel called "Gabriel," which signifies *the Mighty God?* Why is a prophet called "Elijah," which is, being interpreted, *My God Jehovah?* The giving of names to their children, in which the word "God" formed a part, was a common thing among the Jews; and Hezekiah was denominated "God with us," or "God *is* with us," because he was "the sign to Ahaz," that God had not forsaken him; because he was "the sign to Ahaz," that God was present to preserve and to deliver him.—Thus has it been established, that the prophecy contained in Isaiah vii. 14, and referred to in Matthew i. 22, 23, was spoken of, and was fulfilled in, a person born at least 740 years *before* the birth of Jesus of Nazareth. It has not even the slightest perceptible reference to our Master; and could only have been appealed to by the unknown individual who there cites it, because he was ignorant of the Hebrew Scriptures, or because its peculiar phraseology seemed to countenance his hypothesis of

"A Virgin Mother and an Infant God."

Still more gross, if possible, are the mistakes of the anonymous author, in the other alleged prophecies which he adduces to corroborate the remaining portions of his story. After asserting that Joseph and Mary carried their infant into Egypt, to avoid the barbarity of Herod, he declares this was done,—ii. 15, "That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I brought my Son."

The passage here alluded to, is Hosea xi. 1: "When Israel was a child, then I loved him, and called my son out of Egypt." This does not apply to the Messiah; it is said of the children of Israel, whom God delivered from "the house of bondage," by the hand of Moses. It is not even prophetical; it simply mentions an occurrence which had taken place 700 years *before* the time of Hosea,

not to one which was to take place 700 years *after* his time. The language of Hosea, "When Israel was a child, then I loved him, and called my son out of Egypt," is an evident and palpable reference to the fourth chapter of Exodus, 22d and 23d verses, "And thou shalt say unto Pharaoh, Thus saith Jehovah, Israel is *my son*, even my first-born; and I say unto thee, let *my son* go, that he may serve me: and if thou refuse to let him go, behold I will slay thy son, even thy first-born." The words, then, in the 15th verse of the second chapter of Matthew, did not and do not refer to the Christ, but to the Israelites; they were not and are not prophetical, but historical—not predicting any thing to come, but narrating what had happened centuries before. This is a second instance of erroneous interpretation on the part of the nameless editor.

Having affirmed that Herod had slain all the children that were in Bethlehem and its vicinity, "from ten years old and under," a circumstance which is not mentioned by Josephus or any other contemporary authority, the writer of this doubtful portion of the Gospel declares,—ii. 17, 18, "Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not."

This quotation is from Jeremiah xxxi. 15; it may be well to subjoin the 16th and 17th verses also, merely premising that the children of Israel were, at the time in which the prophet wrote, in captivity at Babylon: "Thus saith Jehovah, A voice was heard in Rama, lamentation and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not." Here there is no prophecy, but the mention of a fact. Why did Rachel weep for her children? Because they were carried into captivity. This appears from the two following verses of this chapter of Jeremiah: "Thus saith Jehovah, Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded, saith Jehovah, *and they* [the children for whom she wept] *shall come again from the land of the enemy*. And there is hope in thine end, saith Jehovah, that *thy*

children shall come again to their own border." The words, then, quoted in the 18th verse of the second chapter of Matthew, were not prophetical of the "Murder of the Innocents" at Bethlehem, if such an event ever took place; nor were they prophetical at all; they referred to a totally distinct matter. This is a third proof that the nameless author did not know the true signification of the text to which he refers in support of his apocryphal statements.

This chapter concludes with another assumed prophecy and assumed fulfilment, similar to those we have already noticed, but of which a still less satisfactory explanation can be given. Having related that Joseph and his family "came and dwelt in a city called Nazareth," the writer subjoins, with a most suspicious eagerness to confirm every one of his statements with at least the *sound* of authority from Holy Writ, in ch. ii. 23, "That it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene." No divine has as yet been able to discover the passage in the Old Testament in which these words are to be found. The margin of the authorised version refers us for elucidation to Judges xiii. 5, and to 1 Sam. i. 11. The first of these, Judges xiii. 5, is spoken to the *mother of Samson* by the angel who came to announce his birth, "For lo, thou shalt conceive and bear a son, and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb." The unsatisfactory character of this reference is at once perceptible. That in 1 Sam. i. 11, is not less so; (it is spoken of the prayer of *Hannah, the mother of Samuel*), "If thou give unto thine handmaiden a man-child, then will I give him unto the Lord all the days of his life, and there shall no razor come upon his head." Neither of these passages contains the words quoted in the end of the second chapter of Matthew; neither of them is prophetical; neither of them even alludes to any person being called a Nazarene because he dwelt in the city of Nazareth, which was the occurrence in the life of Jesus to be illustrated. The passage, therefore, here said to be "spoken by the prophets," is not to be discovered in any part of the Hebrew Scriptures.

These remarks on the pretended fulfilments of pro-

phecy inserted in the two first chapters of Matthew, strongly impel us to reject those chapters as spurious, with the exception of the genealogy, which may be genuine. Of the four passages quoted by the writer of the remainder, from the Jewish Scriptures, as plainly corroborative and predictive of circumstances in the birth and infancy of the Christ, *not even one* referred to those events. The conviction seizes irresistible hold on our judgments, that the portion in which these assumed prophecies and fulfilments occupy so prominent a position, must have been composed by one who was ignorant of the books he quoted. Besides, the doctrine sought to be conveyed in the doubtful portions, is directly opposed to the positive teachings of the other Gospels, which represent Jesus as the *son of Joseph*. Thus, in John vi. 42, the people inquire, "Is not this *Jesus the son of Joseph*, whose father and mother we know?" And in John i. 45, Philip says to Nathaniel, "We have found him, of whom Moses (in the law) and the prophets did write,—Jesus of Nazareth, *the son of Joseph*." Nay, even in Matthew's own Gospel it is written, xiii. 55, "Is not this *the son of the carpenter?*" This last fact recalls the observation, that if Matthew wrote the genealogy, he cannot have written the remainder of these two chapters, unless he desired to contradict himself; for the object of the genealogy is to prove that Jesus *was* the son of Joseph, and the object of the residue is to prove that Jesus was *not* the son of Joseph. From this internal evidence, if there were none other, we might legitimately conclude, that, with the exception of the "book of the generation," neither of these two chapters was composed by the first Evangelist.

(To be Continued.)

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. III.

After a month's absence from home, Mr. Mornton returned to find his dear Sophia just recovering from a severe cold, which she had caught one damp evening while visiting some of her humble pensioners. On entering the apartment, where she sat on a sofa by the window, anxiously watching his arrival, the fond father instinc-

tively shrunk back at beholding the alteration which a few weeks had made in her whole appearance. "I am afraid you have been very ill, my love," said he, placing himself by her side.

Sophia. "Not *very*, Father; and I am almost well *now*. Indeed, you need not be the least uneasy," observing his earnest gaze; "you know I am subject to a short cough; but *this* one is nearly gone, and I shall be *quite* myself to-morrow."

But Mr. Mornton *was* uneasy; her mother had died of consumption—he might lose Sophia in that way, too.

Sophia. "Minna made an indefatigable nurse; and Charles and Henry were both very attentive; and Sally so kind, sitting up with me, and giving all my medicines."

Charles. "Who would not be attentive to *you*, Sophia? *you*, who are always so *attentive* to every one else?"

In about a week, Sophia was so far recovered as to be able to join in the conversations, which, on account of her invalid state, had met with a temporary interruption. It was thought more prudent, however, to remain within doors; for although the weather was mild, an exposure to the evening air might have proved highly injurious in her present condition.

Charles. "I have read your pamphlet, Uncle; and those portions which treat of the attributes of the Almighty are truly sublime. None can deny the infinitude of his nature; and I am beginning to ponder upon the truth of two or more *infinite* beings subsisting together. Still we *must* bear in mind, that the limited comprehension of man can never hope to fathom the mysteries of Heaven."

Mr. M. "I am glad you like the work. The natural attributes of God are in a great measure incomprehensible; but his moral perfections lie more within the sphere of our knowledge and capacities. One thing is certain, no being *can* be greater than God is, or can contain him; for then he himself could not be necessarily self-existent. 'Do not I fill heaven and earth, saith the Lord?' 'I am the Lord; I change not.' 'With whom is no variableness, or shadow of turning.'"

Henry. "The Being who is *really* and truly God, must be likewise omnipotent; he must be able to accomplish more than every other being *could* do;—that alone might satisfy the mind as to the unity of his nature."

Mr. M. "Can you prove, Henry, from Scripture, the omnipotence of the Father?"

Henry. "I believe I can. 'God is mighty in strength and in wisdom;' 'Blessed be God, for wisdom and might are his;' 'The Lord God omnipotent reigneth, let the children of Zion rejoice in their King; for he is able to save to the uttermost all who come to him;' and Job says, 'he excels in power.'"

Charles. "All that is in exact conformity to truth and Revelation. Still, I cannot help thinking, that Christ must be God as well as man, though in a manner inexplicable to us. In several places of Scripture he is expressly called by that title."

Sophia. "Supposing this were the case, still, we know that the word God, when so applied, is always to be understood in a limited sense. The prophets of old were often styled Gods; Moses also was made a God to Pharaoh. Now, when such are the facts, surely our Saviour had a far better right to the name, admitting it to be given to him, though even that was a very different thing from calling him God Almighty."

Mr. M. "Do you recollect, Sophia, the answer which Christ gave to the Jews, when they accused him of making himself equal to the Father?"

Sophia. "'If,' saith he, 'they are called Gods to whom the word of God came; say ye of him whom the Father hath sanctified and sent into the world, thou blasphemest, because I said, I am the Son of God?'"

Mr. M. "The passage is correctly quoted. At the same time, you will observe that Jesus did not call himself God. The Jews, as they ever did, accused him falsely; he merely said, that he was the son of God; though had he appropriated the title to himself, it could be no blasphemy, having a far better right to it than any other being."

Minna. "And we are told, Papa, that Christ went up to heaven to sit at the right hand of God; and that God sent him to be the Saviour of the world. Now, God could not sit at his own right hand, nor send himself."

"You are a good reasoner, Minna," said Charles, smiling affectionately on his little cousin; "nevertheless, I think I can confute your argument."

Henry. "In what manner?"

Charles. "Because these passages refer to his *human nature*, not to his divine."

Mr. M. "My dear boy, if Christ possessed really a double nature, so that he was God as well as man, 'the person thus constituted, or made up of two such natures, could never have died according to his human nature, if by his divine nature he had been truly God too; for how could he be mortal in one capacity, and immortal in the other? He also could not possibly have been ignorant in one capacity, of what he knew in another; nor could he have wanted any kind of power, if in any of his capacities he had had all power essentially in himself.' 'All power is *given to me* in heaven and in earth.' 'I can of mine ownself do nothing.' And 'the works that I do, bear witness of me, that the Father hath sent me.'"

Charles. "Do you mean, then, to insist that the Saviour was a *mere man?*"

Mr. M. "No *mere man* could have done those things which he did, except God had been with him. Christ's dignity is transcendent above even the angels; for 'unto which of the angels said God at any time, Sit thou on my right hand?' but to this dignity is Jesus exalted. 'God has crowned him with glory and honour,' and 'anointed him with the oil of gladness above his fellows, angels, authorities, and powers, being made subject unto him.' Christ was 'the brightest ray of the Divine perfections,' from being 'the brightness of the Father's glory, and the express image of his person;' and 'in him dwelt all the fulness of the Godhead bodily.'"

Henry. "And it is expressly declared, that 'he will deliver up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet; but when he saith all things are put under *him, it is* manifest that he is excepted who did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be *subject* unto him that put all things under him, that God may be all in all.'"

Sophia. "Now, Charles, how could the Almighty be subject unto himself, or deliver up his own kingdom to himself?"

Henry. "The thing is an absurdity; either God and Christ must be one, or not one."

"Oh, do not say," replied Charles feelingly, "that the Saviour possessed no divine nature; what a cold and comfortless doctrine that would be."

Mr. M. "My dear boy, our views of Christ would indeed be cheerless, did we believe him to be no more than a *common man;* Jesus was divine, but it was by communication, *not inherently* in and of himself. 'The spirit was given to him without measure;' God dwelt in him, worked by him, spake by him, visited the world by him; 'it pleased the Father that in him should all fulness dwell.' The only difference on *this* head between us is, *you* aver that he possessed all his power and attributes in right of his own self-existence,—*we* say, in his own language, that all things were given him."

Charles thought a long while; at length, "There is so much to prove the Godhead of Jesus," replied he, "that it is extremely difficult to *disprove* it."

Sophia. "What proves it?"

Charles. "None but a being who is truly God could work miracles?"

Sophia. "That is a very weak argument: any person might do things that are miraculous, if the Almighty gave them the power. You know that Moses, as well as the Apostles, wrought miracles. I really wonder, Cousin, you could bring forward *that* proof; Minna reasons better than that."

Charles coloured; he thought Sophia severe, but he did not say so.

Charles. "If the Saviour is not equal with the Father, how will you be able to contradict his own plain assertion, 'I and my Father are one.'"

Mr. M. "We understand the union in the text referred to, to be of a moral, not of a physical nature. It is said they are one, though it is not said in that passage in what manner they are one; but this oneness is fully explained in John xvii. where our Saviour prays that his disciples might be one, as he and his Father were one; that they, saith he, 'may be one, as thou Father art in me, and I in thee, that they may be one in us; that the world may believe that Thou hast sent me.' It is always dangerous

to take our creed from detached passages of Scripture; we should ever observe the different bearings of one portion of Holy Writ upon the other."

Henry. "And there is nothing like searching the Sacred Oracles for ourselves; I never forget these words of Jesus, 'Why even of yourselves judge ye not that which is right?' 'Search the Scriptures, for they testify concerning me.'"

Charles. "I cannot understand, Uncle, why, if Christ is not God, so many in the primitive times should have called upon his name: 'And they stoned Stephen, calling upon *God*, and saying, Lord Jesus, receive my spirit.'"

Mr. M. "We are told, that in the vision with which Stephen was favoured, he saw the glory of God, and Christ standing at his right hand; therefore nothing was more natural than that he should recommend his spirit to the care of that Saviour who had gone to prepare a place for him. The word *God*, besides, does not occur in the original Greek, and is put in *italics* by our translators to show this.

Henry. "In no portion of the New Testament is the Messiah held up as an object of divine worship; he not only desires his disciples to ask the Father in his name, but when they pray, to say, 'Our Father who art in heaven.' He does not bid them address their petitions to the second person of the Trinity, to God the Son, nor to his own divine nature; he tells the woman of Samaria, that the 'true worshippers shall worship the Father.' And St. Paul enjoins us, that 'in every thing by prayer and supplication, we should let our requests be made known unto God;' and he himself bowed his knee to the Father of the Lord Jesus Christ. But the highest, the most glorious example is that of the Saviour, who prayed, 'Oh, my Father, if it be possible, let this cup pass from me; nevertheless, not my will but thine be done.'"

Mr. M. "It affords me much pleasure, my dear children, to see you so thoroughly acquainted with your Bible; but that knowledge will only be valuable, in so far as it is made, under Providence, the instrument of goodness—as it tends to enlarge the mind, purify the heart, regulate the desires, and subdue wrong passions. Remember, 'to whom much is given, of him the more will be required,

and that if the Scriptures are perused *merely* to swell *knowledge* already gained, they will be but as so many instruments you are using to your own destruction."

Minna. "I hope the Bible will make me a better girl every day, Papa; last night I forgot to say my prayers, but I asked God to forgive me, this morning."

Mr. M. "I am sorry, my love, that you should *ever* forget to pray to a Being who gives every good thing you possess; but I have no doubt the Almighty would hearken to your petition of to-day."

Charles. "I think Sophia is asleep; I fear we are sitting too long for her."

Sophia. "No; I feel only a little drowsy; I like to hear you converse."

Mr. M. "But it is time, my dear, you were retiring; besides, we have exceeded our hour by twenty minutes. Remember, you are not strong yet, Sophia."

To the Editor of the Christian Pioneer.

SIR,—As a subscriber and a constant reader of your useful and instructive Miscellany, allow me to call the attention of some of your clerical readers, to a subject which I have long looked upon with some degree of interest, not to say, concern; and which I will endeavour to state as briefly as possible, trusting that though the inquiry I am about to make is one of some delicacy, as it involves the duty of Christian pastors and ministers, yet that it will receive from them their candid consideration and opinion.

It is my lot to be connected with a Unitarian Society, which, though of a remote foundation, yet from the lukewarmness and cold indifference to which its important concerns are subjected, may be said to exist in little more than a state of *suspended animation.*

The question which I have to ask, is, Whether it be the duty of a Christian minister to visit the sick members of his congregation (to say nothing of those of other creeds who may reside near him), and offer the consolations of the Christian religion, and make his visits as often and as regularly as may be, unless requested to the contrary? or,

whether it be his duty, only to visit the sick members of his congregation, when specially invited to do so?

Without at present attempting to defend the former of these propositions, I will first state the arguments adduced in favour of the latter, and reply to them as briefly as I am able.

It is urged, that the duty of a Christian minister, is "only to visit those who *request* him to do so, and that this is easily learned from the precepts and example of Christ, which have taught him to adopt, and encourage him to pursue this course, whether it be amidst evil or good report." "His (Jesus Christ's) method was, to visit those who requested his attendance, or to whom his attention was directed by the friends of the sufferers; and this method he pursued, though their circumstances could not be unknown to him, independently of any application; and he even complained of, or reproached the people, that they would not *come* to him;" and, lastly, that there is "*no medium* between this plan and that of a minister obtruding himself uncalled for, and therefore, for anything he can tell, unwished for, upon the privacy of the afflicted."

It would have appeared to me, that the language of Scripture, as well as the example of our blessed Saviour, had been sufficiently clear upon this important duty of the ministry, to have prevented much difference of opinion, even among Christians in general, much less among those of a particular sect. Did not our Saviour go about from city to city continually doing good? Was this his own voluntary act, or was it at the *request of others* who felt more acutely for the sufferings of the afflicted Jews? Was not his whole life a scene of the most active benevolence? "The Son of Man came to *seek* and to save that which was lost;" and, Matt. iv. 23, "Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." It is scarcely possible to conceive any language to be stronger, clearer, or more to the point, than our Lord's description of the day of judgment, Matt. xxv. 35–46: "For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in;

naked, and ye clothed me; I was *sick, and ye visited* me; I was in prison, and ye *came* unto me," &c. In Acts xv. 36, we have Paul addressing Barnabas, saying, "Let us go again and visit our brethren in every city, where we have preached the word of the Lord, and *see how they do;*" and St. James says, "Pure religion and undefiled before God and the Father is this, to *visit* the fatherless and widows in their afflictions, and keep himself unspotted from the world."

With your permission, I will make a short extract from the Christian Pioneer for July last, page 286, in consequence of a testimonial to the Rev. John Porter of Belfast, from his congregation, as I felt much pleasure in reading the following paragraph in his reply:—"I am glad to learn that my visitations, in the double capacity of a minister and friend, meet with your approval. Compared with this unostentatious but *indispensable duty*, the public services of a minister may be pronounced light. 'To rejoice with them that do rejoice, and weep with those that weep,' to be 'instant in season and out of season,' in paying domiciliary visitations, is a duty which the pastor of a large flock will find it difficult efficiently to discharge; so much so, indeed, that very few can rightly estimate its nature, except those who have made the experiment."

While I bring forward this instance of Mr. Porter's agreeing with my own views, I am by no means inclined to think it singular. Or why do Domestic Missionaries obtain such general support, and their philanthropic exertions receive such general applause? All sects of Christians alike feel interested in their benevolent purposes.

Were I to pursue this subject to its consequences, I should be inclined to attribute to this neglect of one of the most important ministerial functions, the great decay of religious feeling, as well as apathy in, and neglect of, the devotional services of some of our chapels, and the apparent indifference to their several *ordinances*, which otherwise ought to characterise our religious societies and bind them together.

Again; it may be said that the minister can do but little, he is "only one," and that the congregation are the parties to accomplish the objects to be desired. It is

true; but the minister being the prime mover, ought to suggest plans, and use all the means in his power to further the interests of the society, by extending its sphere of usefulness. And I cannot for a moment suppose, that the members of any congregation would be adverse to such a plan of procedure; much less, can I conceive the members of such congregations, during the time of sickness, would look with unkindly feeling towards their pastor, for his attentions to them under their afflictions. These are the duties and attentions which ennoble the character of a minister and sanctify his labours.

I am not unacquainted with the sick-chamber. I do not advocate an obtrusive forwardness on the part of the minister to get possession of the sick-room; but at the same time, there appears to me a *middle course* to be pursued, which, under the dictates of prudence and sympathy, might meet with kindness and be received with gratitude. It is with this view that I have taken up my pen, in perfect good feeling towards the ministry, whether they do or do not agree with me upon this question, to invite their attention and remarks.

I have already trespassed too much upon your valuable pages; but I am anxious to draw attention to a subject, which, I trust, is only locally felt, but wheresoever it exists, whether it proceeds from modest diffidence or from conscientious scruples, will be alike injurious in its consequences, and furnish the enemies of our cause with too just an accusation, of "coldness and indifference."—That the doctrines and precepts of Christianity may be *restored* to their primitive beauty and excellence, is the wish of M. S.

PUBLIC CALAMITIES:

A Discourse delivered in the Church of the Messiah, New-York, on occasion of the Loss of the Lexington Steam-vessel, Jan. 13, 1840.

By REV. ORVILLE DEWEY.

Psalm cxix. 75: "I know, O Lord, that thy judgments are right, and that thou in faithfulness hast afflicted me."

An event has occurred in our waters within the last week, that has so occupied my mind, that I could not well have prepared to speak to you this morning on any other subject. I feel, too, that I shall probably best con-

sult the state of *your* minds, by making it the subject of your reflections—in a place, too, where such reflections most naturally come for guidance and relief—the house of God. The house of God also mourns with many private dwellings of the land: the groan that arises by their desolate hearths, is echoed from the altar. The church of God mourns the loss of one of its holiest, dearest, and most devoted servants. Dr. Follen—alas! that I must say it, and dismiss all further hope—is among the victims of that dreadful catastrophe. That name, whose utterance now fills us with grief—I know not how it was—strangely almost it seemed—stranger as he was—had mingled itself with the *home* sympathies of many hearts and of many of the best minds among us. Yet, why should I say that I know not how it was—when the beauty and purity of his life, the unfeigned sincerity and affectionateness of his disposition, the enlarged and liberal views of his mind, and his martyr-like devotion to truth and duty, had naturally made him a home in that love which knows no boundaries of country or clime. God pity that nearer home, where that name is no longer the familiar utterance and bond of affection—where it is only a broken echo, from a living grave! God knows that our sympathies and prayers have hovered over it in agony; to bring, if it were possible to bring, relief and comfort.

But I must not dwell upon this—it is too painful. Many other names, dear in their circles of home and friendship, are placed, in God's dread Providence, upon this mournful record. The groan that rises from this catastrophe, will spread itself over the world—to kindred in England and Germany, and to friends in France and Italy. I have spoken of the only one I knew in that fated company, and of him you will feel that it was proper that I should speak; though this is not the time to speak calmly and at length of the eminent traits of his ever to be valued and venerated character.

I could have wished, indeed, that I might have been excused from speaking of this event at all. I feel that it does itself utter a stronger language than any I can use; that your own impressions are likely to be too vivid to need any excitement from public discourse; and that the

event of itself, perhaps, teacheth more wisdom than any I shall take occasion to teach from it. Besides, it seems to me as if it were a kind of sacrilege toward such an awful calamity, to take possession of it at once, ere the immediate horror is well over, as a ground even for spiritual improvement. But my original reflection recurs to me,—that this event does occupy the public mind to that degree that it can scarcely be excluded even from the sanctuary; and, therefore, I have thought it best to let it be the theme of our meditation, even though I should only express thoughts which are better conceived in your own minds.

Perhaps I may, without impropriety, enlarge the ground of this meditation. This event is but the consummation of a series of calamities, which has made the present winter the most disastrous, perhaps, that we have ever known. Never, within my memory, certainly, have so many lives been lost by shipwreck on our coasts. In our cities, too, the pressure of commercial difficulties—the frequent instances of infidelity to mercantile and public trusts—the torch of the incendiary, lighting flames by day and by night, throughout the whole line of our seaboard, have united to spread distress and distrust far and wide in the public mind. We are apt to feel as if never men fell upon such evil times as we have fallen. We are tempted to ask, Where is the good Providence? Where is the security of life and of its possessions? and, taking political considerations into view, Where is the security of nations?

In this season of public calamity, when "men's hearts are failing them for fear," I deem it the duty of the pulpit to offer what it can, of guidance, comfort, and admonition. This, in my place, I shall humbly attempt.

I. In the first place, let us not be driven by these calamities from the conviction that GOD REIGNS. I am not about to offer any argument to prove this truth. If there be a God, we may say indeed that it is an obvious inference that he must reign. If there is a God, he made all things—he made this world—he made all its elements, and established all its laws; and this implies his dominion over it. But not to *argue* for this truth, I say that calamity is the last thing that should be permitted to drive

us from it. For in calamity it is especially, that we cannot do without it. The fact being so, is, indeed, no weak argument for the truth. If man is so made, that to consider himself the victim of chance, is to be whelmed in utter and hopeless misery—if the atmosphere of chance is one in which his mind cannot live—then, as true as there is a God who made him, is there a Providence for him to rely on. And the fact in his mind *is* so. He has no resource but trust in God. Suppose that demons had wrought that awful catastrophe in yonder waters—had maliciously plunged helpless men and women into the cold waves, to die; or suppose that human error, uncontrolled and uncared for, had involved us in the calamities on land which we are enduring; what could men do but gnash their teeth in unavailing rage and despair?

But no: there is a Providence over all things. There is wisdom in events, though we cannot fathom it. Divine Goodness does not forsake the scene of uttermost calamity. I doubt not there were hearts there, where our thoughts are now most turned, which felt that it was so —felt that God was near them in that scene of awful confusion—hearts, that in their religious calmness and confidence, would rebuke our despondency and murmuring. We are apt to do injustice to the feelings of good men in such circumstances. Our imagination overspreads all with the apparent disorder. But I doubt not there were Christian hearts, in that dread hour when death became inevitable, that said, "It is come!—it is come!—Father, thy will be done! Father, receive us!" And in that feeling there was a divine serenity, and the uplifted eye of triumphant faith, that looked beyond the surrounding darkness and struggle, to the calm heaven—to the presence of God above.

"Why," do you say, "did not Almighty Goodness interpose for them?" Had it been best—truly best in the whole view of things—can we doubt that it would have interposed? Then it was not best. Then all was well; though in some order of things which we cannot scan. But you say, perhaps, "This was not the work of Providence, but the fruit of error." Let us consider it. Error is every year exacting of the human race thousands of lives. Error, perhaps, has exacted these. But error is

not a wild and ungoverned power, that has broken into the domain of Providence. It is a part of our nature—a part of our discipline—a part of our progress and improvement. We are not made perfect. We are not trained to exactitude in our medical systems, in our mechanic inventions, in our influence upon one another, in our processes mental or moral, in anything that appertains to us. We take our part with weakness and imperfection; we struggle with them; we are their victims. Of almost every human being that dies, we may say that he would have lived longer had he been wiser, or had others been wiser. The agonies that surround every death-bed might make the same complaint that rises over the most awful catastrophe brought about by human imperfection. So is our lot bound up with others, and bound up with infirmity and error. If the soul perished in this alliance, there were no comfort; but the soul it is that is trained up by it to virtue, to fortitude, to sanctity, to heaven!

When we look at the martyr's soul, and see how by persecution, by sorrow, and by the last dire extremity, it is borne up to the noblest heroism and triumph—how, by the flame which consumes the body, the soul is borne to heaven—there is something in this contemplation which supports us. And yet the martyr is sacrificed to the most enormous error of which the world can be guilty. But he dies, we say, for a principle; he dies for human progress. But so does every man, who falls a victim to human imperfection, mechanical, medical, or political, die for human progress. Thousands of lives are annually sacrificed on the altar of human improvement—a fact which shows that life itself in this world, is not an end, but a means. The Providence that is carrying everything forward, as it marches in the greatness of its might, crushes millions with its step, mows down generations with the scythe of war, dashes in pieces the time-founded structures and empires of the world, and sweeps all earthly weal and woe from its awful path.

The dispensation indeed is awful; but it is so in part, let me further observe, because we look at it too much as a general picture. It is, after all, but the picture of individual life, of your life and mine. It is more or less the lot of us all; and it is not hurled upon us as a moun-

tain to crush us, but it flows in separate sands through the glass of time, to measure out to us the hours of discipline—the hours of improvement. I must repeat it—that everything is individualised in human experience. It is this in part which enables us to look, with a feeling that supports us, at the sufferings of the martyr. He stands alone. He is a single object of contemplation. We can see the workings of his mind; they are not whelmed in a mass of horrors. We do not feel as if a hundred deaths were involved and concentrated in his death. But this is what we are apt to feel, when we contemplate an event which has involved a hundred lives. And yet this generalising does not present to us the true view. Every man, in such a scene, dies for himself alone, as truly as have the hundreds, in different parts of the world, who have gone hence while I have now been speaking to you. Every man, it may be emphatically said, *is* alone when he comes to die. He is alone with his thoughts—with his prayers—with his affections to those dearest to him; he is alone with his God. Some time he must die; and his time is then; and to him it is *his* time and not another's. If he had escaped that danger, he might have died the next month from the ignorance of his physician, or he might have fallen the solitary victim of some violent death. Hundreds die thus every year, and they are no more truly alone than he who perishes with a thousand. And this annual aggregate of ills, save to the imagination, is as truly solemn, as any life-destroying catastrophe. Both present the same case under the reign of Providence.

Did I, at present, address any one of those to whom this affliction has come near, I would pray them to consider this: to see that their case is not to be taken from beneath the general law of Providence. It is only as if their friend had died singly by an accident—or had fallen dead in the street, struck with apoplexy or paralysis—or, may I not say, as if he had died in his bed: for how often is the privilege and comfort of ministering love, purchased by the agonies of the sufferer! I know that it is common to deprecate sudden death—to pray against it; but for myself, I cannot join in that prayer. To me, it appears that it would be a privilege—life's work done, the hour come—to drop suddenly from the course; no agonized

partings—as full of agony, perhaps, as to feel that the tie is broken. Nay, how often does the survivor say, when the long and bitter struggle is ended, "Thank God! it is over!" I do not wonder at that desire of the celebrated James Otis, so signally fulfilled, "that he might die by lightning." I have stood on the very threshold where the bolt, from the black retiring storm, descended upon him; and I confess, it seemed to me, as I stood there and thought of it, that that lightning flash was not the bolt of wrath, but the bright angel of release. The lingering pains that are usually appointed to man as the termination of his life, I believe, are less for his own sake than for what he may do for the good of others; it is *his trial-hour*, *their* hour of improvement. But, for the same reason, death is occasionally sudden, and seems disastrous. That very character of disaster arouses men's minds, and puts them upon devising guards and defences against danger. This very event, the most dreadful that ever brought horror and heart-ache into our bosoms, may be commissioned eventually to save more lives than are lost by it. Let me not seem, in saying all this, to be a cold philosopher; God is my witness how far I am from it. I know that in many a family this event is the sudden and awful wrenching of a thousand quivering ties twined all in one. But agonized sympathy seeks some relief. And I can find none but in the great providence of God—but in seeing that this event is not a chance blow, a random accident, set apart from its beneficent dominion. I know no other comfort for the mourner; and, hard as it may be for him to turn there—hard as it may be to turn away from seeing this event as a frightful catastrophe, and to look at it as a sacred and solemn dispensation of Heaven; this I would pray each one to do—to lean upon the bosom of the all-wise Providence—and to say, even as the Great Sufferer said in the dread hour, when all earthly evils and sorrows were leagued against him, "Father! thy will be done!"

Shall this event shake our faith in that Providence? The principle that would allow it to do so, would drive all faith in Providence from the world. Can we give up that faith? It is our only refuge from the overwhelming ills of life. We *must* cling to it. Suffering, struggling,

bereaved, broken-hearted, we must cling to it, for it is our only refuge. And for my own part, as clearly do I see it, and as truly do I believe in that wise Providence reigning over life, as I see and believe that I live at all. And could one of those who have passed through that dread dispensation, which we deplore, to a better life, speak to us, I doubt not he would say to his agonized friends: "Be comforted—as far as mortal trial can be comforted. All is well. I *see* that, in which you struggle to *believe*. For me it was better to depart—for you it is sorrow; but that sorrow shall yet be turned into joy. The breath of a momentary life passed away, and we shall meet again. I have died for the world's improvement—for your virtue; and beneath the great and loving Providence of God I see that all is well. Oh! then be comforted! The serene heaven which spreads over you, is but an image of the all-enfolding love of God, in which we shall yet rejoice for ever!"

But you say, "It is such a sad thing; it is such a horrible thing!" and I feel what you say. "That they should have gone forth, so thoughtless of what that very day was to bring forth!" is your reflection—"gone from the social board—perhaps from the table of feasting—gone with a smile, perhaps, saying, 'such a day I shall return'—or gone, after a long voyage at sea, feeling as if they were already at home! and then, that four or five hours after they set foot on that deck, they should have been dead!—that it should all have been so sudden—in a moment—one moment sitting and conversing with a friend, and the next moment meeting death face to face—and, above all, to think, if we must think, that a little calmness, a little deliberation, might have saved them—that such valuable, such precious lives should have been sacrificed, if there were any possibility of their being saved—is it not dreadful!" I know it—I feel all this; but still I cannot rest here. I must reflect upon it. I must meet that darkest mystery in Providence, the problem of human error. I must see that error is inevitable, and that it is one of the elements of human improvement. If Providence interposed to save us from the results of every mistake, the human race would be held in perpetual childhood. In the way of life, the foot slips, and plunges

us into distress, into calamity, into the jaws of untimely death. Was the foot to blame? or its construction? Its very power to move, its very flexibility, the very formation that fitted it for its purpose, made it liable to slip. Mis-steps are its teachers; pain is its teacher. And thus all evils are the mind's teachers. Death, which cannot on earth benefit the individual subject, is yet the world's teacher. Untimely death teaches it prudence; and all death teaches it virtue. This is the great doctrine of a Providence; and all experience—the world's experience, vindicates it.

This great doctrine, my friends, must be our repose. But I offer it to your contemplation, not merely as such —not merely as necessary to be believed in—not merely as urged upon your piety, but as commended to your reflection. I pray you to see that it is true—to see that all things—great or small, common or strange, the most indifferent, and the most awful—alike come under the same great, wise, and benevolent order of things. Let us submit to God's wisdom. Let the hand that is involuntarily stretched out to snatch our friend from peril—let that hand, when it is too late, be lifted up to Heaven, with the prayer, "Thy will be done." And may every one who is stricken and smitten to the dust by this heavy visitation, find strength and support in that humble trust!

II. I have dwelt longer than I intended upon this consideration of the Divine Providence. I have been led on, almost without regard to any order of thought—which I find it, indeed, difficult to preserve amid the agitations of a time like this. Let me now lead you to a different point of view, from which we may take a wider survey of the general calamities that press upon us; for I would willingly take refuge, for a few moments even, in the contemplation of wide-spread evils, from the immediate disaster that fills us with distress and horror.

I have said that the present is altogether a season of unprecedented calamity. But I must pray you not to yield to a view of these evils which shall overrate their magnitude or overlook their uses. We have lived so long in this country in a state of peace and plenty, that we have almost forgotten through what sorrows and conflicts the human race has passed, to reach its present condition.

We have been raised to a high level, like some of those which are found upon the mountains of this new world, till we have lost sight of the great plain of the world where the fortunes of men are wrought out with bitter toil and sorrow—where their rivers have run blood, and their fields have been fattened with slaughter. The exiles who flock to us, from many a country and clime, might well be tempted to say, "The ways of Providence are not equal." They have come from lands where liberty has been crushed down in the blood of their children, or where the dungeon has been exchanged only for exile; where famine has stalked through the dwellings of thousands, and the faces of men have grown pale, and their limbs have tottered beneath the awful scourge. Within the period of our existence as a nation, what wars have desolated the fields of Europe; what bloody battles have been the epochs of her history; what groaning hospitals have tracked the steps of her armies; what shrieks of widowhood and orphanage have risen upon the air, laden with the accumulation of her calamities! Compared with this, let us not forget that our condition, with all its trials, is one of high prosperity. I would not speak lightly of these trials. I know that they are great. I know that they eat deeply into the heart of domestic happiness; that there is more suffering among us, and that, not alone in the hovels of indigence, than most men are aware of. But one week of famine in the land, one wide sweep of the wings of pestilence over us, one cannonade from a single ship in yonder harbour, pouring its storm of hail-shot and fire upon this city, would make us feel, that to step from *that* into the midst of all our present trials, were a blessed exchange.

I say that our condition has been, and is, comparatively a favoured one. But I cannot yield to the common readiness and easiness of inference, by which this sense of our happy fortunes is made to extend to our national character. We are in our condition, I believe, the most favoured people on earth—*i. e.* as a people—as a mass; but I am far from saying that we are the wisest and most virtuous people in the world. We have heard but too much of this boasting. We have talked about the slaves of despotism, till we have apparently forgotten that there may

be a worse bondage—to private ambition, to wearing anxiety, to envy and self-will. And therefore that *distrust* which has entered in among us—distrust about the securities of property—distrust about the tendencies of the national character—though it be one of the most painful trials of the time, is not, I think, without its uses. It may do us good. It may impart a sobriety to our thoughts of the public welfare. It may turn our thoughts from our private interests *to* the common weal—a direction of mind greatly needed among us. It may put a salutary fear in the place of our rash confidence. It may put us upon thinking more deeply upon those deepest foundations of our welfare—virtue, simplicity, soberness of mind, and a reverent and humble piety.

No blessings are to be kept, and least of all, those that are enjoyed in the midst of freedom and abundance, but by a jealous fear and vigilance. Was not this truth in a measure forgotten in our prosperity? Did it not seem as if life, in this New World, was to take on quite a new character? For myself, I confess that I was deceived by the aspect of things around me. When I had looked upon the humble traders, and the hard and unrequited toilers of the Old World, and then saw many of the same classes here rising rapidly to wealth and splendour, I felt as if a new age had come—as if a new world here, were indeed opening its portals to crowding and happier generations. And I hope now that it is not altogether untrue. But I confess that I have been brought to soberer thoughts of our condition, and of the very condition of humanity. I see that life is *not* to be, to any people—that it must not be—a dispensation of ease and independence. I see a sublimer law revealed than that of prosperity—the law of wisdom—a higher end proposed by the Providence of Heaven than success, even virtue. I see that the old, the eternal, the Christian law, still presses upon us—that through much tribulation we must enter the kingdom of heaven—that we must learn, and not forget, that we are pilgrims and strangers on earth, having here no continuing city nor abiding-place.

Public calamities, then, amidst all their severity, are yet teachers of wisdom. I speak not of individual instances. I say not it is best that those calamities should

have fallen here or there. I am not obliged to say that it is best that it should have fallen anywhere. But since they *have* come, they may be turned to some wise account. He who can "cause the wrath of man to praise him," can cause even these things to praise him, in our growing wisdom. May He cause us to praise him, and be thankful. You speak, my friend, of the disasters that have befallen you. *You did not set your foot on that fated deck!* Who of you now, would not have given millions, if he had them, rather than have been there? How many survivors would give all that is left them, if they could buy back that irrevocable step. *You* did not take it. *You* were *not* there. Your husband, your brother was not there. He might have been. Some of you thought of it—intended it, and were saved from it as by miracle. Life is still yours—the warm fireside, the happy home is still yours. What then can you feel, amidst your blessings—what can you be, but thankful? No murmurer, methinks, is here to-day. But if there be, I say to him, *You did not set your foot on that fated deck!* And as your shuddering thought draws back from that fearful idea, let it retreat for ever into the sanctuary of thanksgiving.

III. Again, my brethren, am I brought back to this mournful theme. Let me say a word or two more to you, and I shall have discharged the sad duty which I thought it called for at my hands.

Life is dear, and it is justly of great account with us; but can it be of that *supreme* account which we make it? When we see it the sport of every event, of every inadvertence; when we see it extinguished by a mote of the air, or a ray of the sun; when we see that it depends upon a step, more or less; when multitudes sink to an untimely death; when the life of a whole breathing generation is swept away before us like a cloud from the earth; can such a life be the thing on which it was intended that man should set his whole heart? Can it be anything in the Divine economy, but a means to something beyond? The animal dies for the advantage of a superior being; or for his own advantage, by the decay that has ended the enjoyment of his life, or by the violence from his kind that saves him from that decay, neglected, untended.

Does man die for nothing—neither for his own, nor for others' advantage? But if he does die for some ulterior purpose, then his life is instrumental; and whether he continues for a term longer or shorter, is not the ultimate, the main thing? We say this of animal life; is it not just as true of human life? But the ulterior end for man —what, and where can it be, but in a future life? Yet if man's essential life be thus continuous, can it be so material as we make it, when the form of this life changes? Is it not like passing from infancy to youth, or from youth to manhood? Is it not being unclothed of one form, to be clothed upon with another? The form changes—the being lives.

"What shadows we are, and what shadows we pursue," I feel as I stand in imagination, and behold, beneath the veil of night, a hundred fellow-beings perish before my eyes, and pass away like a dream! I cannot help saying, when I see so many valued lives thus cast away like an evening vapour upon the waters—how little can it matter after all, in the great account, when we die—this year or next year; to-day or to-morrow! I cannot help saying, as I look around me, "My companions, my friends, are but shadows; we all are but shadows; like shadows we alight upon the shore of time, and the breath of that shore will soon sweep us away into the habitations of eternity." Truly is it written, "Thou carriest them away, as with a flood; they are as a sleep."

One word more I must say, lest I fail to interpret the most solemn language of this solemn event; and that is upon the duty of being ever prepared for death. There are characteristics of that event, which show that this is no mere matter of professional admonition, proper for the preacher to insist upon, but for no one to take home as a living admonition to his own heart. The event took place near us—on the great highway of our constant travel—and in a mode of conveyance to which we are continually resorting. And the frenzy that seizes men's minds at such a moment, must show the most thoughtless and irreligious among us, that, whatever we may think *now* of being prepared for death, we shall feel no indifference when the hour comes. We know that the same fate may, in any month, overtake us; and we see, as in a glass, what we shall *then feel*.

Pardon me, my friends, but I cannot pursue the theme. I cannot utter common-place warnings, in the presence of that awful Admonisher. Alas! that all that I can do is to speak—when others have died! Alas! that I can only meditate here—when the hearts of many are rent with agony! Oh! poor and unavailing it seems, only to take part, in weak sympathy, with their bitter sorrow. But human help cannot avail, and we can only say in our impotence and grief—May God comfort them!

MONTHLY RECORD.

March 1, 1840.

Various articles of Review, Intelligence, and Obituary, were intended for insertion in the present Number of the Christian Pioneer; but having received, through the kindness of a respected friend, a copy of the New-York newspaper, in which Mr. Dewey's pathetic and beautiful reflections on the loss of the Steam-vessel Lexington, were inserted, we felt desirous that our readers should share the instruction and gratification we experienced in their perusal. The articles referred to will appear in the Number for April.

On Sunday, Feb. 16. the Rev. B. T. Stannus of Sheffield preached in St. Mark's Chapel, Edinburgh. As that City was for several years the sphere of his labours—as it was mainly through his exertions, that the present very comfortable and elegant chapel was reared in the Scottish metropolis—and as many through attendance on his ministry, had been led to prefer the oracles of the living God to the traditions of men, and to become worshippers of the Father in spirit and in truth—the visit of Mr. Stannus was regarded with much interest and pleasure, and large and highly respectable audiences assembled at both the morning and afternoon services, which, it is scarcely necessary to add, were conducted in his usually able and impressive manner.

THE

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THE ACTUAL OPERATION OF RELIGIOUS ESTABLISHMENTS.

From the Rev. J. Taylor's work, "National Establishments of Religion considered in connexion with Justice, Christianity, and Human Nature."

(Concluded from p. 112.)

"AFTER the Restoration, what has been called by some divines, 'the golden days' of the Episcopal Church commenced. In spite, however, of the declaration which Charles II. had issued at Breda, in which he promised to protect and secure liberty of conscience, the work of persecution was again resumed. In the year 1661, the Corporation Act was passed, by which it was enacted, that 'no person should ever be placed, elected, or chosen into any corporation, who should not within one year next before such election, have taken the sacrament of the Lord's Supper according to the rites of the Church of England.' In 1672, was passed the Test Act, avowedly for the purpose of preventing dangers which might arise from Popish recusants; but it was afterwards used equally for the purpose of depressing the Non-conformists. By this law, it was provided that every person who should take any office civil or military, should receive the sacrament of the Lord's Supper after the manner of the Established Church, within three months after their admission to such office; and any person convicted of offending against the provisions of the Act, should be disabled from ever after suing in any court, from becoming guardian, executor, or administrator, from profiting by any legacy or deed of gift, or from bearing any office within England or Wales, —in addition to which he was to forfeit five hundred pounds. It is to be remembered, that these acts entirely excluded conscientious Dissenters from many valuable privileges, which they had an undoubted right to enjoy as freely as any of their fellow-subjects; and that, though repeated efforts were made by Dissenters, from time to

time, to effect the repeal of these statutes, their efforts were continually defeated by the members and advocates of the ecclesiastical establishment, and that it was not until the year 1828, that these enactments ceased to disgrace the statute-book! It ought also to be remembered that, under these Acts, Dissenters were often nominated to corporate offices by their opponents, 'because it was known that they could not qualify to execute them! and by-laws, inflicting penalties on those who refused to serve, were expressly made to enrich corporations at their expense. The produce of these unjust exactions served, or nearly served, to build the Mansion-house of the City of London. In 1736, it appears that no less a sum than £20,700 had been raised from fines paid by persons to be excused serving the office of sheriff; and out of that money it was resolved to erect the Mansion-house, the first stone of which was laid in 1739. At length this system of oppression was overthrown. An action was brought by the Chamberlain of London against Allan Evans, Esq., a Dissenter, for the penalty of six hundred pounds, for refusing to serve the office of Sheriff of the City of London; but the House of Lords, to whose tribunal it was carried in the last resort, determined unanimously, in 1767, that Dissenters who could not conscientiously take the Sacrament in obedience to the test laws, were excused from serving corporate offices.'

" In the year 1662, the celebrated Act of Uniformity was passed, by the operation of which two thousand ministers of the Established Church were ejected from their livings, and many of them subjected to great distress. They chose rather to resign the means of subsistence for themselves, their wives, and children, than to violate their consciences by subscribing declarations, and submitting to an ecclesiastical authority, of which they disapproved. It is worthy of notice, as a fact not generally known, that of the seven thousand ministers who did conform by taking all the oaths and declarations appointed by the Act, and who, among other things, declared their unfeigned assent and consent to all and every thing contained and prescribed in and by the Book of Common Prayer, very few of them could have seen the book to which they declared their assent and consent, at the time when they

were required to make the declaration. 'The Common Prayer-Book, with the alterations made by the Convocation, did not come out of the press till a few days before the 24th of August, when the act took place. So that of the seven thousand ministers in England who kept their livings, few but those in or near London could have a sight of it till after they had declared their assent and consent to it. On which account it is rather to be wondered at, that so many could act in so weighty a matter, upon an implicit faith, than that such a number should in such circumstances stand out.'

"As the ejected ministers, however, began to hold private assemblies for worship, an Act was passed in the next year (called the Conventicle Act), by which it was declared 'that every person above sixteen years of age, present at any meeting under pretence of any exercise of religion, in other manner than is the practice of the Church of England, where there were five persons more than the household, should, for the first offence, by a justice of the peace be recorded, and sent to jail three months, or pay five pounds; and for the second offence, six months, or pay ten pounds; and the third time, being convicted by a jury, should be banished to some of the American plantations, excepting New England or Virginia.'

"Another severe Act was passed in the year 1665, by the Parliament which sat at Oxford, during the time that the plague raged in London. By this Act, called the Five-mile Act, every minister who should refuse to swear that he 'would not at any time endeavour any alteration of the government either in church or state,' was prohibited from settling within five miles of any city or corporation, of any place that sent burgesses to Parliament, or of any place where they had been ministers.' 'When this Act came out,' it is narrated, 'those ministers who had any maintenance of their own, found out some dwellings in obscure villages, or in some few market-towns that were not corporations. Some who had nothing, left their wives and children, and hid themselves abroad, and sometimes came secretly to them by night. But the most resolved to preach the more freely in cities and corporations, till they went to prison. Their straits

were great; for the country was so impoverished, that those who were willing to relieve them had generally no great ability. And yet God did mercifully provide some supplies for them; so that scarce any of them perished for want, or were exposed to sordid beggary; but some few were tempted, against their former judgments, to conform.'

"All these statutes were enforced by the civil and ecclesiastical authorities so rigorously, that it is computed that from the time when the Act of Uniformity was passed down to the Revolution in 1688, not less than eight thousand persons perished in the prisons to which they had been committed, on account of their conscientious convictions; and the property of the Non-conformists was confiscated and plundered to an immense amount.

"After the crown was settled on William and Mary, the Toleration Act was passed, by which some of the oppressive statutes of former reigns were repealed; but the Test and Corporation Acts were still retained, by the influence of the ecclesiastical establishment, against the personal exertions of King William: and it was provided in the Toleration Act itself, that nothing therein contained should 'extend, or be construed to extend, to give any ease, benefit, or advantage, to any person that should deny in his preaching or writing the doctrine of the blessed Trinity.' By a statute afterwards passed in the same reign, it was also enacted as follows:—'that if any person having been educated in, or at any time having made profession of, the Christian religion within this realm, shall by writing, printing, teaching, or advised speaking, deny any one of the persons of the Holy Trinity to be God, or shall assert or maintain that there are more Gods than one; and shall be thereof lawfully convicted by the oath of two or more credible witnesses, such person, for the first offence, shall be adjudged incapable, and disabled by law, to have and enjoy any office or employment, civil or military: and if such person shall be a second time lawfully convicted as aforesaid, that then he shall from thenceforth be disabled to sue, prosecute, plead, or use any action or information, or to be guardian of any child, or executor or administrator of any person, or capable of any legacy or deed of gift, or to

bear any office, civil or military, or benefice ecclesiastical, for ever within this realm; and shall also suffer imprisonment for the space of three years, without bail.' This statute was not repealed until the year 1813.

"In the last year of Queen Anne's reign, the famous Schism Bill, by which all interference, by Dissenters, with the great business of education, would have been effectually prevented, was passed, but was happily prevented coming into operation, by the death of the Queen, and by subsequent events."

"The Presbyterian Church, established by law in Scotland, has exhibited in its history traits of intolerance and injustice similar to those of the English Establishment. When the reformed religion was established in Scotland, in the year 1560, an Act of Parliament was passed, by which all who attended upon mass, either in private or public, were for the first offence to suffer confiscation of all their goods, together with corporal punishment at the discretion of the magistrate; for the second offence they were to be punished with banishment; and for the third offence, by death. The celebrated apostle and founder of the Scottish Church, John Knox, denounced the Catholics as idolaters, and proclaimed that 'the idolater should die the death.' The stormy days of the same Church taught it no lessons of moderation and forbearance, but rather excited a fierce and warlike spirit. The Solemn League and Covenant, the object of which was to extirpate by the sword the heresy of Prelacy, was enjoined upon all persons under pain of excommunication. In the year 1661 it was enacted that 'whosoever, not being distracted in his wits, should rail upon or curse God, or any of the persons of the blessed Trinity, should be punished with death.' So late as the year 1703, a few years only before the legislative union of the two kingdoms was effected, the Scotch Parliament was defeated in an effort to secure the *toleration* of Episcopacy, by the violent opposition of the clergy: on which occasion, the General Assembly of the Church presented a remonstrance, in which they stated, 'that they were persuaded that to enact a toleration for those of the Episcopal way (which God of his infinite mercy avert) would be to establish

iniquity by a law, and would bring upon the promoters thereof and their families the dreadful guilt of all those sins and pernicious effects that might ensue thereupon.' During the agitation of the Union also, this Established Church besought the Parliament of Scotland, as they would avoid involving themselves and the Scots nation in guilt, not to consent *to the establishment of Prelacy in England*, as they would do by agreeing to the contemplated Act of Union. Even afterwards, when an Act was passed by the Parliament of Great Britain for tolerating Episcopalians in Scotland, this was only accomplished in spite of the earnest remonstrances of the General Assembly of the Church of Scotland."

"The results of an Established Church in Ireland form a page in history most painful to read, most humiliating to the character and wisdom of Britain, and shocking for a mind possessed of common humanity to contemplate. It is not necessary to trace the tyrannical proceedings of Protestant authority in the times of Henry VIII. and Elizabeth; the more enlightened and liberal era of William III. supplies ample materials for mournful reflection. By the treaty of Limerick, concluded in 1691, after the unsuccessful attempt of the Irish Catholics on behalf of James II., it was solemnly stipulated that the Roman Catholics of the kingdom should enjoy their accustomed privileges in the exercise of their religion; and that King William, on the assembling of the Irish Parliament, should procure 'such farther security in that particular as might preserve them from any disturbance upon the account of their said religion.' It was also specified in the same treaty, that the Irish should retain and enjoy all the same 'rights, titles, and interests, privileges and immunities,' which they had possessed in the reign of Charles II.; and that the oath of allegiance required from them should be, simply, that 'they would be faithful, and bear true allegiance to their Majesties, King William and Queen Mary.' In direct violation of these agreements, the British Legislature soon after altered the oath of allegiance, and imposed a certain declaration against transubstantiation, and other doctrines of the Romish Church, which was required to be taken by every person who would qualify himself to sit in the

Irish Parliament, or hold any office, 'ecclesiastical, civil, or military,' or practise as a barrister. Catholics were thus excluded from many most valuable privileges. It was further enacted, by the first Irish Parliament of King William's reign, that all Catholic priests and ecclesiastics should leave the kingdom before the first day of May 1698, under pain of imprisonment and transportation; and it was provided, that if they should return after such transportation, then they should be deemed guilty of high treason, and suffer death accordingly. By another enactment it was ordered, that any person who should harbour or conceal a priest, should for the first offence forfeit twenty pounds; for the second offence, forty pounds; and for the third, all his personal property, and the rents of his landed estates. A statute of the time of Queen Elizabeth, which imposed a fine upon any one absent from the worship of the Established Church, was at the same time put in force.

"As some Catholics, who could not educate their children suitably at home—when their priests, who often attended to the office of education, were proscribed,—had sent their children to be instructed abroad,—it was enacted by a statute, passed soon after, 'that if any subjects of Ireland should, after that Session of Parliament, go, or send any child or person, to be educated in any Popish university, college, or school, or in any private family, or if such child should, by any Popish person, be instructed in the Popish religion, or if any subjects of Ireland should send money or other things towards the maintenance of such child or other person, already sent or to be sent, all such offenders, being thereof convicted, should be for ever disabled to sue or prosecute any action, bill, plaint, or information, in law or equity; to be guardian, administrator or executor to any person, or to be capable of any legacy or deed of gift; and besides, should forfeit all their estates, both real and personal, during their lives.'

"In the succeeding reign of Queen Anne, the tide of persecution rose still higher, and the famous 'Act to prevent the farther growth of Popery' was passed. By this the ties of social and domestic life were broken, and the bad passions of men were encouraged for the sake of

promoting Protestantism. If the heir of any Roman Catholic should profess to be a Protestant, he was, by this statute, invested with the full property in fee simple of any estate to which he had a presumptive title,—so that the actual owner of the property, even though he had bought it with his own money, was rendered incompetent to sell, or in any other manner to dispose of it. By the same statute, Papists were declared incapable of inheriting the property of Protestants; and all lands were to descend to the next *Protestant* heir, whatever might be the nearer relationship of any who held the Catholic faith. No Protestant, possessing an estate, was permitted to contract a marriage with a Roman Catholic, under severe penalties: a Popish father was prevented, under a penalty of five hundred pounds, from educating or being guardian to his own children; who were to be consigned to the nearest Protestant relative, or to a guardian appointed by the Court of Chancery: Papists were made incapable of purchasing landed property, or of holding long leases: and if any one being a Papist should enter the towns of Limerick and Galway, he was to forfeit his whole property, and be imprisoned for one year.

"Soon after the Scotch rebellion in 1715, the magistrates of Ireland were excited by the House of Commons to 'put the laws in immediate execution against Popish priests,' and were informed that 'such of them as neglected to do so, would be looked upon as enemies of the constitution.' In the year 1726, it was enacted that any Popish priest, celebrating a marriage between a Roman Catholic and a Protestant, should be guilty of felony, and suffer death; and, in 1728, it became law that no one should practise as an attorney, unless he had been a Protestant for two years, and had taken the oaths. In 1744, a proclamation was issued for the suppression of all monastic institutions; and Mr. Wyse, in his 'History of the Catholic Association,' thus describes the state of the country at that time:—'A general disarming of the Catholics took place; the sanctity of domestic retreat was violated in search of priests; chapels were closed; public service and private devotion were suspended; terror reigned on all sides; and a persecution, unequalled

any of the preceding, spread to the most remote parts the kingdom. The Scotch rebellion of 1745 still ther increased the alarm and cruelty of the ascen- cy. Trampled as the Catholic was to the very earth, rn of every element of power, deprived of even the e or the yearning after self-redress; the natural rehensions arising out of a guilty conscience, attri- ed to him intentions which were never verified by ds, and saw, in the just sense of the injuries which been inflicted, the probability of a merited and uni- sal retaliation. Measures of extreme rigour were pted, measures of extreme atrocity were proposed. massacre similar to that of 1641, is said to have been ated in the Privy Council.'"

'In the years 1762 and 1763, attempts were made, in vain, to get a Bill passed through Parliament, powering Catholics to lend money on landed security! it was not till the year 1773 that this boon was nted to them; nor until then that they were enabled ake land on long and improving leases. It was not ten years afterwards that Roman Catholics could be rdians to their own children, or, with safety, teach m their own religion,—not until then, that a Papist exonerated from fine and imprisonment for refusing tate where and when he had last heard mass,—not il then, that he could legally possess a horse of the ue of five pounds. It was not before the year 1792, t Catholics were permitted by law to intermarry with otestants, and that the legal profession was opened to efforts and abilities of the long-persecuted sect. All se concessions were wrested from the fears of the minant party by the increasing power, intelligence, and rmination of the Catholic body."

'The Government was eventually awed into granting 'Catholic Relief Bill' of 1793; but the provisions his Act were very incomplete, and still formally ex- led any Roman Catholic from sitting or voting in House of Parliament, from filling the office of Lord utenant, of Lord Chancellor, or Judge in any of the se Courts of Record or Admiralty, or Keeper of the vy Seal, Secretary of State, Lieutenant or Custos tulorum of Counties, or Privy Councillor, or Master

in Chancery, or a General on the Staff, or Sheriff, or Sub-sheriff of any County,—to which was added a long catalogue of other disqualifications. From these badges of intolerance, it is ever to be remembered that the Roman Catholics of Ireland have only been delivered within a few years of the present time, after many fruitless efforts, and to the great regret of the staunchest defenders and most eminent supporters of the Established Churches of England and Ireland."

DESIGNATION OF UNITARIAN PLACES OF WORSHIP.

MR. EDITOR,—A writer in the *Christian Reformer* has made some useful remarks on this subject, which demand, I think, the *earnest* and *immediate* attention of the Unitarian public. That the principles and doctrines to which we give the name of Unitarianism, or Unitarian Christianity, are not making, in this country, that rapid and triumphant progress which is the object of our desire; or, at any rate, that the *professors and advocates* of them are a "little flock," a "sect everywhere spoken against," is a fact too evident to be disputed or denied. And is it not better to *acknowledge* our numerical feebleness, look the evil in the face, and endeavour to apply a remedy, than "lay the flattering unction to our souls," and sink into the fatal vortex of carnal security?

That London and its environs, for instance, with their myriads and masses of human beings, should contain so few *temples* dedicated to the sole worship of the one God, even the Father, must be a matter of surprise and concern—a difficulty of no ordinary magnitude, to conscientious Unitarians, who may well ask the question, not whether truth be great and will prevail; but whether, if they have it, their exertions and sacrifices to spread it around, be at all proportionate to its supreme importance, or to the extent and weight of their obligations.

We live in eventful times, and know not what a day may bring forth. We witness the two belligerent armies, liberty and despotism, rushing to an encounter which may shake not only the established institutions of England, but the loftiest seats in Europe; nor can we plead

ignorance of the dreadful consequences which must follow, if we neglect our opportunities of usefulness and despise our means of improvement. Ought we not, therefore, to examine ourselves, whether we be faithful to our convictions and just to our principles? How are strangers, in London and other large cities, to find our places of worship, without some conspicuous inscription, declaratory of the sentiments maintained within them? "No man having a candle puts it under a bushel or bed, but on a stand, that it may give light unto all who are in the house."

There is, to my knowledge, about four miles from the metropolis, belonging to the General Baptists (Old Connexion), a meeting-house, whose pulpit, I suppose, has, for near half a century, been successively occupied by Unitarian ministers, and whose congregation, during that period, has been Unitarian: but, since the inscription is merely "*General Baptist Chapel*," and there are *two* denominations of General Baptists, how can strangers tell whether it be in the Trinitarian or the Unitarian Connexion?

I wish all Unitarian Christians, whether Presbyterian or General Baptist, would consent to put *Unitarian Christian Church*, in bold legible characters, upon the gates or doors of their places of worship. This might stimulate thought, and awaken inquiry in those who pass along, and induce not a few to come within the reach of the preacher's voice, and answer *practically* in the negative the question which candour once proposed, "Doth our law judge any man before it *hear* him, and know what he doeth?"

> Truth then might reign with undisputed sway,
> "And fools who came to scoff remain to pray."

Let Unitarians be prepared both for action and suffering. Let them face a frowning world, and confess Christ before men. They will then strengthen the hands and hearts of their friends, while they stop the *railing accusation* of their foes: "These men, calling themselves Presbyterians and General Baptists, fight in ambush and march under false colours: their trumpet gives an uncertain sound, and their care is to conceal the flag which they ought to unfurl."

I am much disposed to think, with the correspondent in the *Christian Reformer*, "that the words *Unitarian Christian Church*, conspicuously placed in front of every building for Unitarian worship in the three kingdoms, would greatly tend to advance the Unitarian cause."—I remain, Mr. Editor, yours truly,

J. O. S.

Greenwich.

THE SPARROW AND THE CAGED BIRD.

Founded on an Anecdote related in the Naturalist's Magazine.

I dote on every little bird
That twitters in the sun—
I love them all, from having heard
The simple tale of one!

In cage that 'neath the eaves was hung
When morn put forth her smiles,
A little yellow warbler sung
A song of distant isles.

One morn, when loud his melody,
There came on idle wing
A sparrow, and, from sympathy,
Thus seem'd to say or sing:—

"Fair captive! why this joyous lay,
When sad should be thy heart?
Art thinking of a happier day,
Forgetful what thou art?

Perchance, while high thy music floats,
Where ne'er thy wings may flee,
Thy spirit rises with thy notes,
For they, at least, are free!

Thy song goes forth among the trees,
And up to heaven's high dome,
And haply bears thee o'er the seas
To thy own island home!

Poor bird! could'st thou come forth with me,
I'd lead thee to the grove,
Where all that's known of slavery
Is servitude to love!

How sweet to join in airy chase,
Or cower within thy nest,
Yet only bound to that one place
Because thou loved'st it best!

Alas, alas! the wish is vain,
Thy prison-bars are strong;
But I will come to thee again,
Adieu, sweet bird of song!"

Away it flew, but day by day,
Return'd with gather'd food,
And through long months, the watchers say,
Went on this work of good.

I felt my holiest thoughts ascend,
Such heaven-taught love to trace,
And deem'd, perchance, this captive's friend,
The Howard of its race!

Edinburgh. J. H. Jun.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. IV.

Two old friends of Mr. Mornton having spent the last three weeks at Elm Park, the conversations had received another interruption; Mr. Elwood and his daughter at length departed, and the children felt all impatience to resume their edifying discussions. Had it not been for a short cough which still hung about her, Sophia's health would have been perfectly restored; still, as she was able to go about, felt no pain, and prosecuted her studies as usual, her anxious parent ceased to feel that *great* uneasiness which had so oppressed his mind a month before. He trusted much to her youth and excellent constitution, and many a prayer did he send up to heaven, that so great a trial as *her* loss would prove, might be spared him. As the weather was warm, they assembled, as formerly, under their venerable oak; but, on Sophia's account, an hour earlier. Minna had brought a little stool for her sister, and a piece of carpet, which she tenderly placed under her feet; and, as she carefully adjusted her shawl, to prevent the possibility of cold, the dear being of her solicitude felt how sweet it was to be the object of such affectionate interest.

Sophia. "Thank you, Minna, I shall do nicely now; what an excellent little nurse you make.

Charles. "I wish, Uncle, to ask you to-night several questions relating to the atonement, or the satisfaction made by Christ to God."

Henry. "That is a very deep subject; I always find difficulty in expressing myself clearly upon it."

Mr. M. "On the contrary, nothing can be simpler than the Scriptural view of that doctrine; and I hope to explain it so that it may be easily understood by all of you."

Charles. "Christ surely atoned to the Almighty for our sins. The Apostle says, 'We joy in God through our Lord Jesus Christ, by whom we have received the atonement.'"

Mr. M. "The text you have quoted, Charles, is the only one in the English version of the New Testament in which the word occurs, and is universally acknowledged to be a mistranslation of the original term. In every other case it is rendered reconciliation; as when St. Paul adds, 'he hath given unto us the ministry of reconciliation.' The true meaning of the word is *reconciliation; to atone,* signifies to *reconcile;* and is formed by the union of the two words *at* and *one,* signifying to make of one mind two opposed parties."

Charles. "But is it not God who receives the reconciliation?"

Sophia. "No, my dear Cousin; I was reading in a discourse, last Sunday, 'that the reconciliation flows from his grace, not that his grace is the consequence of that atonement; that He sent his Son to live and suffer for the salvation of men; not that the Son lived and suffered in order to win the good-will of God toward them. It would be dishonourable to our Heavenly Father, to suppose any other one to have more compassion than He, and to be the first in devising and prosecuting a plan for human redemption. The Scripture expressly speaks of reconciling men to God; never of reconciling God to men.'"

Henry. "I am surprised that you remember to repeat all that so very correctly, Sophia."

Sophia. "I liked the passage so well, that I learned it *by heart;* and I understand it too."

Mr. M. "Can you prove it, then, my dear, from the New Testament?"

Sophia. "Yes, Papa; 'God so loved the world that he sent his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.' And, 'He magnified his love toward us, in that while we were yet sinners, Christ died for us.'"

Mr. M. "Will *you* give a text, Henry?"

Henry. "'He died, the just for the unjust, that he might bring us to God;' 'All things are of God, who hath reconciled us to himself by Jesus Christ;' 'The Lord is good to all, and his tender mercies are over all his works.'"

Charles. "But if the Saviour had not been God, equal to the Father, the sacrifice he made for sinners would not have been sufficient to satisfy the infinite justice of an offended Jehovah."

Mr. M. "In no portion of the sacred writings can you find such a doctrine; on the contrary, they tell us, that 'As by the offence of one, judgment came upon all men to condemnation; so by the righteousness of one the free gift came upon all men to justification of life.' 'In these words are contained the whole doctrine of the atonement of Christ; and they imply thus much only, that God was so infinitely well pleased with the unspotted righteousness of his Son, that through him he entered into a new covenant of grace and mercy with mankind, wherein he did engage himself to be still their God, and to afford them new means of becoming his people.'"

Sophia. "And if Jesus had made a satisfaction for us, how could eternal life have been the free gift of Heaven? yet the Apostle says, 'By grace ye are saved through faith, and that not of yourselves, it is the gift of God.'"

Charles. "You do not believe, then, that Christ was a sacrifice for us?"

Mr. M. "We believe that Christ was a sacrifice for us, not by becoming our substitute and suffering in our stead, but by devoting himself in the cause of truth and righteousness, and by sealing the covenant of grace and the promise of pardon by his blood. We believe that he is the Saviour of sinners, not by being holy and righteous in their stead, but by leading them by the divine and

heavenly motives of his Gospel to true repentance, holiness, and the practice of all righteousness; thus becoming the author of eternal salvation to all them that obey him."

Sophia. "We read that *He* has broken down the middle wall of partition between Jew and Gentile, and that he made peace by the blood of his cross. Am I right, Papa?"

Mr. M. "Yes, my love; the Saviour introduced a new and 'living way,' which has for its end the salvation of *all* who believe; he is the 'Lamb of God, who taketh away the sins of the world;' *he* came to rescue us *from sin* and its power,—to free us from the bondage of mental slavery,—to restore us to our *original* height, from which we had fallen; and hence our salvation by Christ is not a *physical*, but a *moral salvation.*"

Charles. "But the Scriptures tell us, that Christ died a 'sacrifice for our sins.'"

Mr. M. "So, surely, he *died;* and a sacrifice it was, of 'a sweet smelling savour to God;' to die as he did, in the cause of all that is good, pure, holy, noble, moral, and spiritual, was a sacrifice indeed. We also are commanded to 'yield our bodies living sacrifices,' and to offer the 'sacrifice of praise continually;' but these are figurative expressions, and must not be taken *literally;* for neither our *bodies* nor our *prayers* can be *real* sacrifices."

Charles. "But surely, Uncle, you will not say that a man can be saved by *his works?*"

Mr. M. "Not by works *merely.* Heaven forbid that I or any individual should hold so presumptuous a doctrine. What saith the Apostle? 'By the works of the law shall no living flesh be justified.' 'Christ was made unto us of God wisdom, righteousness, sanctification, and redemption.' We all stand in need of *free grace* and *mercy;* but it would be highly dishonourable to the Almighty, to imagine that our *salvation* originates in any thing but his own inherent and spontaneous goodness. Did he not solemnly declare himself to Moses, as a God merciful and gracious, long-suffering, abundant in goodness and in truth; 'I have no pleasure in the death of a sinner; turn ye, turn ye, oh why will ye die?' The sacrifices, my dear children, which our heavenly Father requires, are those 'of a broken spirit and a contrite heart; *these* 'he will never despise.'"

Henry. "And yet we are told to work out our own salvation with fear and trembling."

Sophia. "Yet we must remember, that though 'Paul may plant, and Apollos may water, it is God who gives the increase;' 'that we are justified freely by his grace through the redemption that is in Christ Jesus; yet, notwithstanding, I think, nay I am almost *sure*, we ought to work along with God.'"

Mr. M. "Yours is a correct definition, Sophia; for what saith our Saviour? 'If ye love me, keep my commandments.'"

Charles. "Still I cannot help thinking that Jesus is a *substitute* for holiness; and that our *only* ground of safety lies in an *entire* trust in Him."

Mr. M. (solemnly.) "Beware, my dear Charles, of drawing so dangerous an inference from the life and death of the Saviour; trust we must, but it ought to be in humble dependence, not in presumptuous security. The Bible does not say, Trust in the Lord, and sin on; but, trust in the Lord, and be doing good."

Charles. "But you will surely acknowledge that Christ is our refuge, our hope, our consolation, our rest."

Mr. M. "Blessed be God, he is indeed all these; but he is a consolation only to the heavy laden, a refuge to those alone who forsake sin. The rest he promises, is not a rest from labour, but from evil; it is not inactivity, but quietness of spirit—not sloth, but peace. He draws men indeed from slavery to freedom, but not a freedom to do evil, or to do nothing."

Charles. "Do not suppose, Uncle, that I meant to make the death of Christ an *excuse* for sin; or that I believed good works would not be acceptable to God; but I do insist that his blood can wash away the deepest guilt, even the guilt of a long life."

Mr. M. "Although we dare not limit the mercy of God, and although through *that* mercy Jesus is made all-sufficient, let us ever bear in mind that he is only made so to those who depart from evil. It would be madness to trust to a death-bed repentance; for as the tree falls, so shall it lie; as death meets us, judgment will find us; and what says the Apostle? 'Shall we continue in sin, that grace may abound.' God forbid! 'And even as they did

not like to retain God in their knowledge, God gave them over to a reprobate mind.'"

Sophia. "And what fruit had ye then in those things whereof ye are now ashamed? for the end of these things is death."

Charles. "But the malefactor on the cross: Christ said unto *him*, 'Verily thou shalt be with me to-day in paradise.'"

Mr. M. "That solitary exception is laid hold of by many as an apology for their delaying repentance till a period which may never be theirs; but it would be well for such persons to recollect, that this man had in all probability never before heard of Christ or his Gospel, which circumstance made his faith surely the stronger."

Minna. "And when Christ comes to judge the world, Papa, and makes good people happy by taking them up to heaven, he says, it is because they did everything to please him."

Mr. M. "What does the Saviour *say*, my love?"

Minna. "Oh, I can repeat the whole of it, for I learned it to say it to Sophia this morning: 'For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me:' and when they did not seem to know what he meant, Christ answered, 'Inasmuch as ye have done *it* unto one of the least of these, my brethren, ye have done it unto me.'"

Henry. "There now, Charles, 'Jesus does not represent the righteous as referring themselves to the sufferings or merit of their judge for their justification.'"

Charles. "But Christ is said to die a *curse* for us. 'Christ has redeemed us from the curse of the law, being made a curse for us; as it is written, Cursed is every one that hangeth on a tree.'"

Mr. M. "In one sense of the word, Jesus died a 'curse,' because he suffered death in the same manner as those did who were deemed cursed under the law; but, in the *sense* that you would explain it, it could not be; for in this very circumstance he was the peculiar object of the Divine approbation: 'For this reason does my Father love me, because I lay down my life.'"

Sophia. "And in that book, Papa, which you gave me last Sunday, it is called a curse, because he died in a state of suspension, which was by the Jews appropriated to those persons who were considered as reprobated by God."

Charles. "And why is Christ's death called a *passover?*"

Mr. M. "Because it is to be viewed as a proof of our deliverance from the power of sin, as the Jewish passover was a sign of the deliverance of the Hebrews from Egyptian bondage."

Charles. "And it is also called a ransom."

Mr. M. "Yes, Christ is said by his death to 'heal, or take away our sins,' since his Gospel delivers us from sin and misery, and consequently from their punishment."

Henry. "The same thing, besides, could not be a curse and a sacrifice; because everything accursed was considered as an abomination in the sight of God, and could never be brought to the altar."

Mr. M. "The *whole* of the Scriptures uniformly represent the Almighty as a being of essential love, mercy, and benevolence; He required nothing to render him propitious to his offending offspring. 'Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.' 'The Father sent the Son to be the Saviour of the world.' 'We love him, because he first loved us.' 'GOD IS LOVE.'"

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 122.)

CHAPTER III.

VERSE 1, "In those days came John the Baptist, preaching in the wilderness of Judea." Of the John here mentioned we have but little account in Scripture. Luke informs us that he was the son of Zacharias, the priest, and his wife Elizabeth. The great object of his mission, was to proclaim the advent of the expected Messias, and to prepare the Jewish people for his appearance. John was imprisoned, and at length beheaded by Herod, the Tetrarch of Galilee, whom he had reproved for his immoral practices. He is here called the Baptist, or Bap-

tiser; not because he was the first person who had performed that ceremony, for the rite itself had been in common use among the Jews, at least from the time of David and Solomon; but on account of the great multitudes whom he baptised.

The place selected by John for the performance of the ceremony, was what is called the "wilderness of Judea." This portion of the country was situated eastward of Jerusalem, along the banks of the river Jordan and of the Dead Sea, which occupies the plain where the cities of Sodom and Gomorrah formerly stood. By "wilderness," in Scripture, we are not always to understand, what is generally so called by us, a region barren and uninhabited. No more was frequently denoted by the term than a tract of country better adapted for pasturage than for agriculture; thus, we read in the Old Testament of the "*pastures* of the wilderness."

"John came preaching." The original word means *proclaiming* as a herald. A herald is any one sent before a monarch to proclaim his approach. John was the herald of the Christ; he was sent before, to proclaim to the world the approach of the King of the Jews—to proclaim the coming of the kingdom of heaven.

The proclamation made by John, was, "Repent, for the kingdom of heaven is at hand." *Reform*, better than 'repent,' gives the full meaning of the original. To repent, merely signifies to feel regret at a past iniquity; to reform, means to avoid all transgressions in time to come, and to walk soberly, righteously, and godly, during the remainder of our journey in this world. It is, then, reformation, and not mere repentance—a full change of conduct, an improvement and a purification of the whole mode of life, and not a simple sentimental sorrow—to which remission of sins is promised in the Gospel. The inducement to a moral reformation, held out by the herald, was, "the kingdom of heaven is at hand." By "the kingdom of heaven," we are to understand the Gospel dispensation. It is called a "*kingdom*," because it manifests the Messias as the ruler of his people—"the great king and head of the Church;" because it possesses subjects; because these subjects owe him undivided allegiance; because it possesses a code of laws, to which the

strictest obedience must be paid, if we desire to obtain reward from the lawgiver. It is the "kingdom of *heaven*," because its founder derived his mission, his doctrines, his power, his glory, his sovereignty from Jehovah; because his subjects, if they beget a "patient continuance in well-doing," are raised to heaven to dwell there eternally blessed; because it is calculated to make a heaven of earth, by engendering in its subjects those pure feelings, holy desires, and affectionate emotions, which characterise the intercourse of cherubim and seraphim. It was then "*at hand;*" for not many months elapsed before Jesus commenced his public ministry—began to unfold to the world the various cheering and purifying portions of the "revelation which God gave unto him."

Verse 3, "For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight." This is a quotation from Isaiah xl. 3; it may be well also to append the 4th verse. "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high-way for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight; and the rough places plain." This passage contains an allusion to the usual practice of eastern monarchs, who, whenever they undertook an expedition, or a journey through a desert country, sent *messengers* before them, to prepare for their reception; and pioneers to open the passes, to level the roads, and to remove all impediments. Diodorus Siculus has an account of the march of Queen Semiramis into Media and Persia, which well illustrates the text:—"In her march to Ecbatana, she came to the Zarcean mountains, which, extending many furlongs, and being full of *craggy precipices and deep hollows*, could not be passed without making a great compass about. Being desirous, therefore, of leaving an everlasting memorial of herself, as well as shortening the way, she ordered the *precipices to be digged down, and the hollows to be filled up;* and at a great expense she made a shorter and expeditious road, which to this day is called from her 'The road of Semiramis.'"

Verse 4, "And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey." The garment of "camel's hair" was a coarse and rough covering, which seems to have been the common dress of the prophets. Thus, in Zechariah xiii. 4, it is written, "And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a *rough garment* to deceive." The words here rendered "a rough garment," are in the margin literally translated from the Hebrew, "*a garment of hair.*" In like manner, in 2 Kings i. 8, the messengers of the King of Samaria describe Elijah as "*a hairy man,*" (that is, a man with a garment of rough hair,) "and girt with a girdle of leather about his loins." The word here rendered *locusts*, may either signify the animal known by that name, or the top of a plant; some favour the former interpretation, some the latter. The conjecture that the *animal* locust is here meant, is rendered exceedingly probable by the fact, that locusts constitute a portion of the food of the poorer people in the land of Judea, even at the present day. The insect itself is described by Dr. Shaw, who travelled much in the East, as "much larger than our grasshopper, with brown spotted wings and legs, and body of a bright yellow."

Verse 7, "But when he saw many of the Pharisees and Sadducees come to his baptism——" The word *Pharisee* literally signifies a *separatist;* and the sect were so called, because they separated or distinguished themselves from others by a peculiar gravity of countenance, whine of voice, sanctity of demeanour, and affectation of being more righteous than their neighbours. As is invariably the case with all sects who arrogate to themselves superior holiness, they were at heart little better than hypocrites. They zealously observed all ceremonies; they duly paid tithe of anise, and mint, and cummin; they were solicitous to obtrude their devotions on the notice of the rest of mankind; they fasted twice in the week, and prayed so that they might be seen of men; they sounded a trumpet before them in the synagogues and in the streets. They even assumed a peculiarity of

dress to distinguish them from the unregenerate and the reprobate, making broad their phylacteries and enlarging the fringes of their garments. By these means they imposed on the unreasoning multitude, who are ever ready to judge by the appearance, and acquired great admiration for their imaginary devoutness. But they neglected the weightier matters of the law—justice, truth, and mercy; they devoured widows' houses; they committed all kinds of iniquity and extortion; they were described by Him, in whose mouth guile was never found, as 'whited sepulchres,' which are outside fair and beautiful, but within full of corruption and all uncleanness. It is a good rule to *doubt* the general virtue, and particularly the patriotism and the commercial honesty, of a man who is ostentatiously pious.

The *Sadducees*, as their name imports, owed their origin to one Sadoc, or Zadoc, who lived about 280 years before the birth of the Christ. Zadoc, their founder, maintained that there were no future rewards or punishments: in a word, that there was no future state of existence; that our being terminated with the grave. Hence, as we learn in Acts xxiii. 8, "The Sadducees say that there is *no resurrection*, neither angel, nor spirit." It is to this fact that Lord Byron alludes, in that magnificent stanza of "Childe Harold," commencing—

> "And if, as holiest men have deem'd, there be
> A land of souls beyond that sable shore,
> To shame the doctrine of the Sadducee," &c.

From this, their peculiar faith, or rather want of faith, we may judge of the character of their morality. They had removed two of the most powerful inducements to a life of virtue—the fear of punishment if we act viciously, the hope of reward if we act virtuously. They had nothing evil to dread, and nothing good to hope from futurity; of necessity, this world and this life, and the joy of the present moment, to them were every thing.

Verse 10, "And now the axe is laid to the root of the trees; therefore every tree that bringeth not forth good fruit, is hewn down and cast into the fire."

It was usual with the writers of the Old Testament to represent the kingdoms and nations whose destruction they foretold, under the similitude of trees or forests

destined to be cut down. If John employs the accustomed metaphor in its accustomed sense, the *trees* about to be destroyed are the Jewish people; and the *axe* which lies at the root is the Roman power. This exposition is strengthened by the introduction of the particle *now*:—"*Now* the axe is laid," or "the axe is *now* lying" at the root of the trees, waiting till the voice of the Eternal shall give the command to strike. The command did go forth against the house of Israel; and the power of Pagan Rome conquered them with a victory from which they have not yet recovered.

Verse 11, "He that cometh after me is mightier than I, whose shoes I am not worthy to bear." John here asserts the superiority of the Messias; and illustrates it by an allusion to the manners of the country, saying, "whose *sandals* I am not worthy to bear." This language is expressive of the utmost humility and reverence. To put on, to take off, to carry the sandals of their masters, was not only among the Jews, but also among the Greeks and Romans, the task of the *slaves*.

"He shall baptise you with the Holy Ghost and with fire." Baptised with *fire*, here seems to denote the influences of the Spirit of God, the workings of the power of God in the heart and soul, by which men were *in that age* enabled to propound revelations, and perform miracles, and foretell future occurrences. Fire penetrates, enlightens, purifies. So, the Spirit of God is here styled fire, because it penetrates into the understanding and the heart; enlightens the region which was before enveloped by ignorance of divine truths; and purifies the source of all actions, so that the fountain that was accustomed to send forth adulterated waters, shall in future give birth to those only which are pure and salubrious.

Verse 12, "Whose fan is in his hand; and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire." This verse also may allude to the destruction of Jerusalem and Judea by the Romans:—in which case *the fan* is the Roman army; *the purging of the floor* is the conquest of Judea; the *gathering of the wheat* is the saving of the Christians from the general wreck; the *burning of the chaff* is the punishing of the Jews. The fire of

their punishment is "*unquenchable*," because it has now lasted for eighteen hundred years, and is not yet extinguished. However, Israel shall one day be restored, and the fire will then be quenched; so the phrase "unquenchable fire," in this, as in many other passages of Scripture, must be taken to mean fire that will not be quenched *for a long time*.

Verse 13, "Then cometh Jesus from Galilee to Jordan, unto John, to be baptised of him." The portion of Palestine, or the Holy Land, which is called *Galilee*, is very frequently mentioned in the New Testament. It is divided by Josephus into Upper and Lower Galilee. Upper Galilee abounded in mountains; and from its vicinity to the Gentiles, who inhabited the cities of Tyre and Sidon, it is called in Matt. iv. 15, "Galilee of the Gentiles," and in Mark vii. 31, "the coasts of Tyre and Sidon." The principal city in Upper Galilee was Cesarea Philippi. Lower Galilee was situated in a rich and fertile plain, lying between the Mediterranean Sea and the Lake of Gennesareth; and, according to Josephus, was a very populous district, containing upwards of two hundred cities and towns. This country was most honoured by the personal presence of our Master. Of the principal cities of Lower Galilee, mention is made in various portions of the Christian Scriptures. Tiberias stood on the borders of the Lake of Gennesareth, which was thence also called the "Sea of Tiberias;" Capernaum was also situated on the same coast; near Capernaum were the two cities of Chorazin and Bethsaida, remarkable for their infidelity, notwithstanding the many miracles which Jesus performed in them; Cana, where the Messias changed water into wine at the marriage festival; Nain, where he restored the widow's son to life; and lastly, Nazareth, where he resided, and was educated, and earned his bread by the sweat of his brow;—all these were in Lower Galilee. Hence it is said in the passage before us, that "Jesus came from Galilee unto Jordan;" for he came from Nazareth, one of the towns of Lower Galilee.

Ver. 16, "And Jesus, when he was baptised, went up straightway out of the water: and, lo, the heavens were opened unto him [John], and he saw the Spirit of God descending like a dove, and lighting upon him" [Jesus],

What meaning are we to affix to the phrase the "Spirit of God," the "Holy Spirit," the "Holy Ghost," in this and in similar passages of Scripture? The majority of Christians understand, by the "Spirit of God," a *person*, a being endued with a mind, a rational intelligence, a God, one of the Creators of the world; while others interpret it as signifying *a power, efficacy, or energy communicated by Jehovah to his creatures*. This latter opinion seems most consonant to sound Scripture and to right reason. A little attention to the customary language of the New Testament, will much contribute to give us clear ideas on this subject. In the 11th verse of the present chapter, John says that Jesus should *baptise* his followers "*with the Holy Spirit:*"—could he baptise them with a person? could he baptise them with an intelligent being? could he baptise them with a God? could he baptise them with their Creator? Such language is utterly devoid of meaning. We are continually meeting with such phrases as, "Elizabeth was *filled* with the Holy Ghost," "Zecharias was *filled* with the Holy Ghost," "Peter was *full* of the Holy Ghost," "Stephen, a man *full* of the Holy Ghost," "Paul was *filled* with the Holy Ghost," "the disciples were *filled* with the Holy Ghost;"—were all these men and women "filled with" a *person*, "filled with" an intelligent being? The Apostles *communicated* the Holy Ghost to others by the laying on of hands;—did they communicate a person, an intelligent being, a God, a Creator, to their fellow-labourers? We read, in Acts x. 45, "On the Gentiles was *poured* out the gift of the Holy Ghost;"—is it intelligible to say that a person, a rational being, a God, a Creator, was *poured out?* The word "Ghost" is the old English word for "Spirit;" the "Holy Ghost" accordingly is the "Holy Spirit," and the "Holy Spirit" is the "Spirit of God;" they are all convertible or interchangeable terms, different names for the same thing. In Ephesians i. 13, the Apostle says, that the members of the Church of Ephesus were "*sealed* with the Holy Spirit;"—were they sealed with a person, sealed with a God? In like manner, Jesus is said to be "*anointed* with the Holy Ghost;"—was he anointed with a person? It does not appear, then, that the Holy Spirit is a *person*, a rational being

distinct from God; but it does appear to be a *power* communicated by God to his creatures. It is written, "the *spirit of a man* shall sustain his infirmities;" here the "spirit of man" is not a person distinct from man, but is man himself. The Old Testament abounds with such phraseology; we constantly encounter such language as "spirit of burning," "spirit of counsel," "spirit of error," "spirit of fear," "spirit of heaviness;" which are simply Hebraistic forms of expression to denote the things themselves. In like manner, the "Spirit of God" is God himself, exerting one of his many attributes; the "Spirit of God" is the *power* of God. With this exposition, every passage of the Scriptures where the phrase Holy Ghost, Holy Spirit, or Spirit of God occurs, is capable of a rational and intelligible signification; on the other view, that this phrase signifies "a person," "a God," many of them must remain in impenetrable obscurity. Thus we can easily understand being baptised with the Holy Ghost, filled with the Holy Ghost, anointed with the Holy Ghost, to signify *being gifted with miraculous powers by the Deity*. This power generally bestowed on its possessors the capability of doing three things; namely, performing miracles, communicating revelations, and foretelling future events. To be filled with the Holy Spirit, or the Spirit of God, accordingly, signifies to be gifted by Him with the power of doing these three things. Thus Jesus says of his own miracles, "I, *by the finger of God*, cast out demons." Thus Simon Magus wished to purchase the Holy Spirit from the Apostles, that he also might be thereby enabled to perform miracles. In Acts xi. 28, we are told that Agabus the prophet "signified *by the Spirit* that there should be a great dearth throughout all the world;" where the words "by the Spirit" evidently mean by the prophetical power which God had given him. In the seventh chapter of his first Epistle to the Corinthians, the Apostle Paul urges as a reason for some advices which he delivers to his correspondents, "I think also that I have *the Spirit of God*;" mentioning his opinion, that he had received from Jehovah the power of delivering religious doctrines and precepts. From these considerations it is easily apparent that the Holy Ghost, the Holy Spirit, the Spirit

of God, means simply a power bestowed by God on some of his creatures, which enables them to work miracles, utter prophecies, and deliver revelations. Now we can understand the declaration of Peter to Cornelius, that "God *anointed* Jesus of Nazareth with the Holy Spirit and with power;" that is, God gave to Jesus, as he himself everywhere confesses, the power of revealing, of prophesying, of working miracles. Now we can understand why Jesus is called the Christ, the Messias, the Anointed: now we know both when and where he was anointed. It was in Jordan, after his baptism, when he "began to be about thirty years of age." He was not *the Christ* till the Heavens opened, and the Spirit of God descended like a dove, and alighted on him. Till that time he was not anointed; before that he had not received the Holy Ghost; then it was that God bestowed upon him the power to communicate his word and will, to scan the events of futurity, and do many wonderful works. Up to that moment he had displayed nothing of the knowledge, the prescience, the power, which were afterwards so remarkable; as a child, as a youth, as a man, he seems not to have been distinguished from the other children, youth, and men of Nazareth. But no sooner had he been anointed, no sooner had he been made the Messias and the Christ, no sooner had the Holy Spirit been poured upon him, no sooner had the Father gifted him with miraculous energy, than he is qualified to commence his public ministry. He accordingly seems instantly to have addressed himself to the "work which his Father had given him to do;" he immediately commences the delivery of those doctrines and precepts, the utterance of those prophecies, the performance of those marvellous cures, which stamp him the *chief* of all the messengers of God; *the one*, to whom alone "the Spirit was given without measure."

It appears, that for the purpose of convincing John and the other spectators that Jesus was a peculiar favourite of Heaven, and of assuring them that he had a commission from the Most High, God caused something resembling a dove to descend and dwell upon his chosen one. This was a visible testimony to the Messias. The people saw it with their own eyes, and could not be mistaken. They knew that a miraculous attestation had been

given; for they themselves had witnessed the opening of the clouds, or of the blue skies, and the issuing forth of a figure like a dove, which descended gradually through the cloven firmament, till it at length reached the stranger who had come from Nazareth to be baptised, when it alighted and abode upon him, pointing him out to all the beholders as one whom God desired to honour.

Nor was this the only supernatural incident which occurred at the baptism of Jesus; for it is recorded, in the last verse of this chapter, "And, lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."

The title "*Son of God*" is applied to various persons in the sacred Scriptures. In the concluding verse of the third chapter of Luke, we read that Seth was "the son of Adam, who was the *son of God*." Adam is here called "the son of God," because he was the only human being who derived his existence immediately from God himself. In the sixth chapter of Genesis, the posterity of Seth are styled "the sons of God," because they preserved the knowledge and worship of Jehovah; and to distinguish them from the posterity of Cain, who had given themselves up to immorality and idolatry. In the book of Job, the angels are twice designated "the sons of God;" first, in the place where it is written that "*the sons of God* came to present themselves before Jehovah;" and, secondly, where it is written, that in the morning of the creation, "all *the sons of God* shouted for joy." This title may be here used to distinguish the celestial beings from the inhabitants of this earth, who are emphatically the sons of man. The phrase, however, is frequently applied to human beings in the New Testament, and particularly so in the Epistles. Paul tells the Romans that "all who are led by the Spirit of God are *the sons of God;*" and exhorts the Philippians that they may be "harmless, *the sons of God.*" In like manner, John, in the third chapter of his First General Epistle,—"Behold, what manner of love the Father hath bestowed upon us, that we should be called the *sons of God;*" and, immediately afterwards, "Beloved, now are we the *sons of God.*" Thus, the title is one of general import and universal application,—equally bestowed upon angels,

Adam, the children of Seth, the Romans and Philippians, and all true Christians. Jesus resembled all the rest of the creation in this, that he derived his existence from Jehovah, and was therefore like them "a son of God." But he is styled emphatically in Scripture "*the* Son," that is, the peculiar Son "of God." And to this distinction he was, in several respects, justly entitled. He best deserves the name of "*the* Son" who renders most strict obedience to his Father. This perfect obedience Jesus, and Jesus alone, exhibited; and therefore he, and he alone, is "*the* Son." Besides, the marks of affection which God bestowed upon him, raised him to the eminent station of his peculiar Son. "*The* Son of God" is *the* Son whom God best loves and mostly honours. Now, God frequently styles Jesus his "beloved" Son; as he also does in this chapter. God selected him to be the bearer of the glad tidings; God gave him the Spirit without measure; God heard him always while he remained on earth; God raised him from the dead, and then declared him to be his own Son with power; God has since highly exalted him to be a Prince and a Saviour; God has appointed him to judge the world in righteousness;—God has set him down at his own right hand in heavenly places. Well, then, is Jesus styled "*the* Son of God;" well did the voice from heaven proclaim, at his baptism, "This is my *beloved* Son, in whom I am well pleased."

ON SEEING A POLYANTHUS IN BLOOM IN JANUARY

Welcome, sweet harbinger of Spring,
Thrice welcome, lowly gentle thing!
But wherefore from thy bed of earth
Dost thou spring thus early forth?

Is it to tell the languid eye,
Of healthful breeze and brightening sky?
To whisper peace, to whisper hope,
And tinge with joy pale sorrow's cup?

Guest of earth, pure child of Heaven,
So kindly lent, or kindly given;
Oh may thy fragrance, form, and hue,
My incense point where it is due!

Glasgow, January, 1840.

REVIEW.

Unitarianism Confuted: a Series of Lectures, by Thirteen Clergymen of the Church of England. Liverpool, Perris; Hamilton, Adams, & Co., London.

Unitarianism Defended: a Series of Lectures, by Three Protestant Dissenting Ministers of Liverpool. Liverpool, Willmer & Smith; John Green, London.

SEVERAL of the Lectures contained in these volumes we have already reviewed. To the remainder we intend to devote a few brief remarks, concluding with some general observations on the whole. The seventh in the series on the Trinitarian side, is that of the Rev. David James, entitled "The Doctrine of the Trinity proved as a consequence from the Deity of our Lord Jesus Christ." The lecturer takes a wider range than his title indicates. He proposes to prove the Trinity generally; and in so doing, he has advanced four propositions,—the first of which is, that from the works of creation we cannot discover the moral character and unity of God; and the closing one, that One Jehovah and three distinct Agents, possessing divine perfections, are presented to our notice throughout the Bible. In disowning the testimony of nature, as valid proof of the moral character and unity of God, (in order to make room for patched-up evidence of the Trinity, derived from the *modern* argument of Hebrew plurals, and texts—but not their meanings—gathered from Genesis to the Apocalypse,) Mr. James has laid the foundation of *universal scepticism*, instead of driving us, as he wished, into belief in a *revealed* Trinity. For if, as he maintains, for anything we can learn from *creation*, God may be one, or two, or ten thousand; and if the good and evil in the world, as he thinks, more naturally lead to the conclusion that there are two opposite Divine Agents—of good and evil—than that God is One,—the question will occur, when a revelation is offered, exhibiting signs of divine authority, Is this revelation an emanation from one, or two, or all the Divine Agents who may have created the world, and whose number a study of nature had not previously determined, because, according to our lecturer, it could not determine? The question will occur, If nature teaches more probably

the existence of two Gods than of one, is the revelation presented to us, a *real* emanation from the good Deity, because its signs are good? or is it an *imposture* in his name, emanating from the evil Deity, and to be disregarded, because it employs signs of goodness only to decoy to purposes of unknown evil? If Mr. James' scepticism of nature be reasonable, these further doubts follow as matters of course, nor can we avoid thus falling into universal scepticism. Our lecturer, however, probably did not foresee *this* conclusion, *whatever* "consequence" the title of his lecture promises; otherwise he who is so bold in his asseverations without proof of Unitarian infidelity, would have steered clear of such a dangerous termination to his speculations. We question whether the majority of his brethren will thank him for giving up so much, and risking so much more, even to maintain the Trinity. It is also questionable, whether they will hold his explanation entirely orthodox, or serviceable, by which he attempts to overturn the Unitarian argument, that Christ is not God, because his subordination to the only God, the Father, is maintained in so many passages of Scripture. This subordination Mr. James admits, but he contends that it results not from Christ's being unequal to God, the Father, in his nature, but from a mutual covenant between Father, Son, and Holy Ghost, by which the three, though in their *nature* essentially equal, agree to act certain parts towards men, requiring subordination of *office*. "In this covenant, which was one of mutual agreement between the sacred three, it was arranged that the Father should sustain in his own person the original dignity and inherent rights of Godhead, as Creator and Moral Governor of the world, and make his demands accordingly; that the Word should become officially subordinate to the Father; * * that the Holy Ghost should take charge of all that was to be done in man, in the way of renewing the heart, &c. And as this work of the Spirit was, in point of order, supplemental to that of the Son as Redeemer, and altogether founded upon it, it was expedient that the Spirit should act in official subordination to the Son as well as the Father. * * Such is precisely the point of view in which the three Divine Persons are presented to our notice in the

New Testament. The Father is *always* described as sustaining the full dignity of Godhead, as the commanding mind, the originator of man's salvation, the Head of Christ, to whose will *everything* is resolved. The Son is *constantly* set forth in his mediatorial capacity, as our Prophet, High Priest, Lord and King, &c." p. 400, 401. If this be true, how can Mr. James prove the *co-equality* of three Divine Persons? If the works of creation be silent, and the New Testament *always* describe the Father as the commanding mind, as sustaining the full dignity of Godhead, &c., how did our lecturer learn the doctrine of a *co-equal* Trinity? His explanation, in vainly attempting, by an ingenious device, to destroy a Unitarian argument, has involved in imminent peril the orthodoxy he seeks to establish; not every one, we suspect, of his brethren will venture so far, even in the delightful sport of hunting down Unitarianism.

Mr. Thom's lecture is not a reply to his opponents' peculiar arguments; yet it implies the overthrow of his labours, by proving "The Unscriptural Origin and Ecclesiastical History of the Doctrine of the Trinity." This subject Mr. Thom has moulded into a shape at once highly useful and agreeable to readers, for which he deserves the more praise, when it is considered how many repulsive elements occur in ecclesiastical investigations. The Church of England's three Creeds form the text of his exposition, in describing the progress of Trinitarianism from its petty *spring-like* beginning, till it reaches the breadth and fulness and strength of a mighty *river*, as we see it in the Athanasian symbol. The nature and influence of the Platonic Philosophy he has ably portrayed, to which, more than any other cause, the departure from the primitive faith of Jesus is to be attributed. The anti-Trinitarian character of the Scripture is also forcibly stated. The lecturer concludes his highly interesting discourse with a brief summary of his argument,—that neither nature nor Scripture teaches a Trinity; but "Gentile Philosophy and Ecclesiastical History *are* Trinitarian. In *their* passages we find this subject. Ecclesiastical History has narrated the rise and progress of these doctrines, and to Ecclesiastical History shall they finally be referred, when another chapter is added—a chapter

that unhappily yet remains to be written—the history of their decline and fall."—p. 75.

The Rev. R. P. Buddicom's lecture, "The Atonement indispensable to the necessities of guilty man, and shown to stand or fall with the Deity of our Lord Jesus Christ," has some points worth discussion; but after giving considerable space to Mr. M'Neile's ingenious pleadings on very similar ground of debate, we must here forbear. One difference of this lecture from Mr. M'Neile's, lies in the more extensive notice which it takes of Unitarian objections and explanations. The lecturer is pleased to ascribe to the Editor of this Journal some share in originating the present controversy, on account of a volume of lectures published by him in Liverpool about twenty years ago. If, indeed, after this interval, the Editor's lectures have been instrumental in awakening such discussion as the present, he has certainly no reason to be ashamed, but cause to rejoice that public attention has been directed to the great questions of religion, moral duty, and human happiness. It is not controversy that is to be deprecated, but the unfair mode in which it is often conducted, and the uncharitable spirit which it often manifests.

The foundation on which Mr. Buddicom's argument is laid is, that man is fallen from the state in which God created him, without powers capable, by a natural process of developement and discipline, of finding favour in the sight of God. This foundation is overturned—and, consequently, the argument built on it is overthrown—by the Rev. Henry Giles's Lecture, "Man the Image of God." It conceals not man's defects, while it depicts his powers for goodness and for greatness. It disguises not the fact of his sins; but it ascribes, and that truly, these sins to a contradiction of the design of his being, not to conformity with a fallen nature. The problem of man may not be fully solved, the human mind may not yet know all the destiny of humanity; but so far as facts warrant, so far as Scripture has revealed, Mr. Giles has taken up the subject, and forcibly and eloquently proved that, with all his errors, man is still made in the image of God. "Sin," says Mr. G. "is not a following of nature, but a violence on it—not conformity, but contradiction to it.

* * We cannot sin against God without sinning against our own souls, for in them is the primitive revelation of God. * * Here [in our souls], at first, God impressed his image—here, at last, he fixes his tribunal; it is here his voice was heard in kindness—it is here it also shall be heard in judgment."—p. 4, 5. For man's formation in the image of God, Mr. G. argues, from his social sympathies reflecting, in spite of many imperfections, so much goodness, and also from his sense of duty, so universal. "The sense of duty is an essential part of human nature. * * I know, that in the operations of the moral sense, there have been apparent contradictions; but if we were to deny it on this ground, we should deny the existence of reason itself, for many of its conclusions are apparently contradictory. We assert the reality of the rational faculty, but not its infallibility; in like manner, we assert the reality of the moral faculty, but not its infallibility." p. 23. Further, Mr. G. proves the affinity of man's nature with the Divine, from its tendency toward God—from its capacity to discern God, its capacity to imitate God, its dissatisfaction without God. "If there be not some faculties in our souls corresponding to the nature of God, he would be to us a nonentity, and we could neither know him nor love him."—p. 28.

We can scarcely characterise with more propriety the Rev. John Ellison Bates' lecture on "The Deity, Personality, and Operations of the Holy Ghost," than by applying to it the words of Mr. Thom in reference to one part of it, *viz.* that it is "verbal and mournful trifling with the sublime and vast purport of revelation." The Deity of the Spirit no Unitarian denies. That the Spirit of God must be divine, is as self-evident as that the spirit of man is human. The personality of the Spirit, also, Unitarians question not; it is the distinction of that personality from the person of the only true God, the Father, that they deny: and to this point, which forms the only question at issue, Mr. Bates has merely condescended to give a passing glance. The operations of the Spirit, likewise, Unitarians believe; they deny only that they are the operations of a distinct agent from the Almighty Father; they deny the Trinitarian assumption, that a third Divine Agent is *necessary* for these operations. "Will

it be believed," says Mr. Thom, "that of nearly a three hours' lecture, certainly not more than five minutes was devoted to the only point of difference between us—that the common parts of our faith were laboriously proved, if, indeed, such an identical proposition as that the Spirit of God is God, can be called faith, and the single controverted part left intact? I, in my turn, take the liberty of declaring, that it is of no avail that Trinitarians adduce passages of Scripture attesting the Deity, Personality, and Operations of the Holy Spirit, for that this is conceded, if an identical proposition can be conceded; and that what they have to do is, to prove that the Spirit of God is not the one God, but a third person in the Godhead; and if the lecturer had devoted his three hours to this, the only point in controversy, he might have greatly aided, or greatly injured his cause, and have afforded an opportunity for testing the mutual strength of our views in a way which is now not possible." We quote from page 14th of Mr. Thom's discourse, "The Comforter, even the Spirit of Truth, who dwelleth in us, and teacheth all things." We have seldom perused a sermon by which we have been so much refreshed, so much gratified. To Mr. James' slander, that Unitarians deny the personality of the Spirit, *because* they never *felt* his operations, the best reply that can be made is by reference to Mr. Thom's lecture, breathing as it does the words of one who must have known and felt the Divine Spirit.

In Scripture the term "Spirit," as applied to God, and the effects which he operates, has three significations. Sometimes, it will be found to denote God as he is in himself, or as operating in the universe generally, as when it is said, "God is a Spirit." "Whither shall I go from thy Spirit?" Sometimes, it denotes God in *communication*, whether ordinary or extraordinary, *with the human mind;* and then, on account of the sanctifying influence of Divine truth and love, herein implied, it is called the "*Holy* Spirit;" and Mr. Thom thinks these terms are never applied otherwise. And, thirdly, the "Spirit" denotes its effects, considered as distinct graces of the mind. Beyond this circle of ideas Scripture never goes. It speaks of no third person of a Three-one God, called God, the Holy Ghost. The Divine Spirit in him-

self, or as operating generally in the universe—the Divine Spirit in communication with the mind of man—the Divine Spirit as actually *in* man in the form of certain graces, "love, joy, peace," &c.—these are the Scriptural ideas concerning the Spirit; the rest is unscriptural—for the rest, we are indebted to tradition.

From among the many excellent things contained in this lecture, we regret that our limits oblige us to be content with one extract:—"'Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings that cannot be uttered.'—Rom. viii. 26. Now, nothing can be more marvellous in all the marvels of Scripture interpretation, than that this Spirit within us, which vents itself in groanings that cannot be uttered, should ever have been referred to a third personality in the Godhead. How beautiful is this passage when truly and *spiritually* considered! We know not what to pray for as we ought; our spiritual apprehension is feeble and dim; and our vague yearnings after the heavenly and the perfect, are not distinct enough to present clearly defined objects to our pursuit and love; yet we have a holy impulse within us, a divine tendency leading us towards God; God has given us this Spirit, and partaking of His nature, it sighs after the perfection to which it is akin; it knows not fully its heavenly origin and end, but still true to the divine instinct, it yearns after Him, and tends towards Him; it sighs for a glory and a happiness which it cannot distinctly conceive or express, but God who gave it understands the prayer, and hears the intercession of His own Spirit—that divine impulse planted by himself which now supplicates Him to make bright its dim longings and to help it forward unto that glory towards which the divinity within it tends—and He who searcheth the heart knoweth what is the mind of that Spirit which He himself put there, and that it maketh intercession with Him, for all holy ones, that He would fulfil the promise of the heavenly impulse that sighs for good. How has Trinitarianism destroyed the spiritual power of the Scriptures, by taking all this beautiful and holy meaning out of the *individual heart*, and for the sighings which cannot be uttered after the

immortal and the good, which God, who inspired them, comprehends and blesses, substituting a third person in the Godhead who intercedes for us to another person, with groanings that cannot be uttered!"—p. 21, 22.

The Works of Wm. E. Channing, D. D. 4 Vols. Glasgow, James Hedderwick & Son; Edinburgh, Oliver & Boyd; London, Simpkin, Marshall, & Co.

THIS is the most complete edition of the writings of Dr. Channing which has yet appeared in Britain or America, and as such, we heartily commend it to our readers. The first volume contains the Reviews; the second, the Essays; the third and fourth, the Discourses of their celebrated Author. A Preface, by Dr. Channing, to this edition is prefixed, as also a Portrait. We happen to know, that the painting from which the engraving, so beautifully executed, was taken, is esteemed by the family of Dr. Channing the most accurate likeness which has yet been made, an opinion which we find most fully confirmed by competent judges in this country who have had the pleasure of seeing Dr. Channing. Each volume contains four hundred pages of letter-press; and to the readers of the Christian Pioneer, it is unnecessary to add a word as to the accuracy and beauty of the execution. The Publishers pledge themselves to issue a fifth volume, printed in the same form and style, as soon as sufficient matter shall have accumulated to enable them to do so. To all who value pure thoughts, Christian principle, holy, benevolent feeling, and who desire to drink in still more of their sacred inspiration, we advise the possession of this invaluable work.

MONTHLY RECORD.

APRIL 1, 1840.

BIGOTRY is of no particular locality. It plays its tricks in the South and in the North, in the East and in the West, with equal propriety and truthfulness. In no case should its sayings and doings be allowed to pass without exposure. From the "*Plymouth Independent*"

we extract the following excellent letter; and subjoin the substance of the correspondence which took place between the parties therein mentioned:—

"RELIGIOUS INTOLERANCE.

"*A Letter to the Inhabitants of Stoke Damerel.*

"Christian Friends,—More than 1800 years ago, that Divine Master, whom all sincere Christians venerate and love, was asked the important question, '*Who is my neighbour?*' The answer to that question was contained in a beautiful parable, which told of a poor man, who, while on a journey from Jerusalem to Jericho, was robbed and wounded, and left by the way-side to perish. A priest, returning to Jericho, probably after having performed his appointed course of duty at the temple of Jerusalem, came near to the unfortunate sufferer, bestowed upon him one cold-hearted glance, and then passed on. A Levite also was travelling the same road, saw the wounded man by the way-side, but passed by without offering any assistance. At length a Samaritan came near the same spot, and, though a national enemy, bound up the wounds of the suffering traveller, and conveyed him to a place of rest and security. Our Saviour, after relating this interesting parable, looked around upon the Jews, whose party prejudices and malignant dispositions had called it forth, and asked them, 'Who was neighbour unto him who fell among the thieves?' They were of course obliged to answer, *he who had mercy on him.* An invaluable lesson this for persons of all generations.

"A few years ago, some benevolent persons at Stoke, guided by the spirit of Jesus, and anxious like him to '*go about doing good,*' established a 'Provident Society,' for the purpose of aiding the poor by the most effectual method—that of enabling them to help themselves. This, undoubtedly, was an object worthy the followers of Him who had taught his disciples to consider all their fellow-creatures, of whatever class, creed, or clime, as their *neighbours* and their *brethren.* The Society has been carried on successfully and usefully; but some time ago one of the ladies who officiated as collector, judging, very properly, that her duty, as far as related especially to Christian benevolence, was correctly

pointed out, *not* merely by what was *usually* done, but by what she *had power to do*, thought proper, when she called on the poor to collect their pence, to leave with them tracts for their entertainment and instruction. This was known to other ladies of the Society, who made no objection whatever to the course which she had thought proper to pursue, as they were only accountable for the collection and payment of money. But it must be remembered that this lady entertained *Trinitarian* sentiments. Within the last two or three months, another of the collectors, equally desirous with the former to benefit the poor, left with them, in a similar way, some tracts designed and calculated not so much to explain or vindicate any particular religious doctrines, as to excite the love and admiration of those virtues which adorned the holy and spotless character of Jesus Christ. But this lady entertained *Unitarian* sentiments; consequently, an alarm was instantly raised; the committee were called together, who 'resolved unanimously' that this practice of lending tracts was not to be tolerated *in a Unitarian*, and that if the offending collector persisted in this work, she was to be expelled from the Society. The proper officer was commissioned to write to the lady referred to, inquiring about the practice above mentioned, and making known the determination of the committee. An answer to this communication was returned, acknowledging the distribution of tracts, and accompanied by two or three of the tracts as a specimen of what had been circulated, one of which was by the justly celebrated Dr. Channing, on the duty of 'Daily Prayer;' the others were on moral subjects.

"The committee resolved, that they could not 'give their sanction' to the distribution of such tracts, and that the lady who had lent them to the poor, was no longer to be permitted to collect their money, however zealously and efficiently she had for four years performed gratuitously this weekly labour. She was accordingly dismissed.

"I now appeal to *you*, the inhabitants of Stoke, in the midst of whom this circumstance has occurred, as to whether it exhibits most truly the spirit of the Priest and Levite, or that of Christ. Does it not seem to say, we will not give you '*our sanction*,' nay, we will, as far

as we can, compel you to '*pass by on the other side*,' unless your views of faith and duty exactly square with our own. If you endeavour to benefit the *minds* and *hearts*, as well as the *pockets* of the poor, we must cast you out from among us. Ours is indeed a Society for *merely secular purposes*, but still, unless you subscribe *ex animo* to every portion of the creed which we, in our infallibility set forth as the test and standard of the ladies who are permitted to officiate as collectors, we cannot allow you to receive a penny a-week from the widow and the orphan! Is this the spirit of *Him* who delivered the beautiful parable of the good Samaritan?—of *Him* who said 'by *this* shall all men know that you are my disciples, *if ye have* LOVE *one toward another*;' and who demanded of them, 'Why even of your own selves judge ye not what is right?' And is it under the sacred name of Christianity that the principles of Christian benevolence are thus outraged? While Jesus Christ did not disdain even to sit down with publicans and sinners, if thus He could do them good, are *they* acting like His *true disciples* who refuse to join even in promoting such an object as that of the Provident Society, with fellow Christians who cannot on every subject see precisely with their eyes and worship by their creed? Is the sincere Christian to be driven from the work of benevolence on account of his conscientious convictions?

'Our blessed Master's law of love
Doth no such cruelties approve;
Mild as himself, his doctrine wields
No arms but those *persuasion* yields.

'By *proofs divine*, and *reasons strong*,
It draws the willing mind along;
And conquests to his Church acquires
By eloquence which Heaven inspires.'

"A UNITARIAN CHRISTIAN."

The Trinitarian treasurer thus addresses the Unitarian offender:—

"Stoke, Nov. 22, 1839.

"It is not without much reluctance and regret, that, as Treasurer of the Stoke Provident Society, I address this communication to you, at the request of the ladies connected with that Society. It has been represented to them, that in your capacity as collector, you make a

practice (no doubt with the best individual intentions) of distributing among the subscribers of your district, publications of a Unitarian character. Allow me to inquire of you whether the representation be a correct one? and to observe, that if it be, the ladies of the Society are unanimously of opinion that it is highly improper. Such publications are so opposite to the opinions and principles of all, except yourself, who are connected with the Provident Society, and are considered by them so unscriptural and dangerous, that the ladies would willingly feel assured, they have only thus to express their sentiments upon the matter, and that you will not hesitate to forbear the practice in future. The ladies all so highly value your zeal and activity as a collector, that it would be painful to contemplate the possibility of losing your services; but they would be prepared to submit even to this loss, rather than be thought in any degree to sanction the proceeding alluded to."

The Christian Unitarian replied:—

"I have this morning received the note which you addressed to me, in your capacity of Treasurer of the Stoke Provident Society, requesting me to state whether I have 'distributed publications of a Unitarian character.' In reply, I beg leave to say, that I joined that Society, as one of a benevolent character, and had no idea that any profession of faith was required, or I should have declined such association. In my individual character, I have within these few weeks given tracts, chiefly of a moral nature, which, I feel assured, you, if you will take the trouble to peruse, will not disapprove. I hold the right to do this, on the principle that other ladies have done the same; and I cannot conceive on what ground this can be objected to, unless the bond of union is sectarian instead of benevolent.

"I shall feel much sorrow, should I be obliged to give up the office of Collector, which I have held four years. But I cannot see how that would benefit the ladies of the Society, as they certainly could not control my actions should that event take place. The tracts I have distributed, I think very useful; and they seem to have afforded the poor people pleasure, as they willingly read them, and even took the trouble to come to my house to exchange

them. I enclose some for your perusal. For my own part, I have no alarm about the circulation of Trinitarian tracts by the other ladies, feeling assured the truth will eventually prevail."

The result was the dismissal of the Unitarian:—

"I am much obliged to you for your letter, and also for sending us the tracts. These we have perused, and cannot but think them sadly deficient in Scriptural truth. I have communicated with the ladies of the Committee upon the subject, and I am very sorry that we cannot give you a more satisfactory reply. We cannot still help feeling, that Unitarian views are, in the main, so widely different from what we consider to be Scriptural, that we cannot, in any degree, be thought to sanction them. With much reluctance, therefore, we feel that we have only left us the painful alternative of depriving ourselves of your useful services, at the same time giving you full credit for good and kind intentions. We hope you will also believe that we have acted from conscientious motives, and not from party feeling."

"Stoke, Nov. 29, 1839.

"I received your note of the 26th instant this evening, and, in compliance with the wishes of the ladies, I shall hold myself in readiness to give up my district, whenever you will appoint a lady to go round with me and see that every account is correct. This I consider is a duty I owe to myself, as well as to those from whom I have collected.

"I will not, my dear Madam, say that I am surprised at the conclusion to which the ladies have come—the perusal of your first note prepared me for it; but I cannot but be sorry, that religious difference of opinion should have the effect of preventing persons, equally sincere in their belief, from acting together for secular purposes. Were this principle acted on in society generally, what a state of discord and severance must ensue."

Died, December 26, at his father's house in Dover, in the twenty-ninth year of his age, George Igglesden Pound, of Her Majesty's Paymaster-General's Office, Whitehall. The deceased was the only surviving son of the Rev. G. C. Pound; and so rapid was the progress of

the disease (consumption) to which he fell a victim, that he had only been absent from his official duties eleven days previous to his death. The following brief extract of a letter written to a dear relative five days before his decease, indicates, to the satisfaction of his sorrowing friends, his Christian philosophy and entire preparation for the solemn and approaching event:—"I am given over by all the physicians, and my life is now only a question of time. I am quite reconciled to the will of God, and I hope my friends will bow to his inscrutable decrees in the same spirit." On the first Sunday in the new year, his remains were deposited in the family vault under the Unitarian General Baptist Chapel in Dover, when the Rev. J. O. Squier of Deptford, pronounced an appropriate oration, and, in the evening of that day, delivered a highly consoling discourse from the words of our Lord, "Father, into thy hands I commend my spirit," to a crowded and deeply affected audience. G. C. P.

Died, at Walsall, on the 26th December, 1839, aged thirty-seven years, Mr. David Stevenson; a man of most exemplary life, and one of a considerable number who have lately joined the Unitarian Congregation, attracted by the evening lectures of the Rev. William M'Kean.

Died, at Walsall, on the 2d Jan. 1840, aged 84 years, Mrs. Mary Day. During the course of her long life, Mrs. Day united great power of mind with fervency of piety, and was in all respects an ornament to the faith which guided her in life and gave her resignation in death. For above sixty years she was a member of the Unitarian congregation; and for steadfastness in her profession, and liberality towards its support, was a distinguished example to her fellow-worshippers. Many of her poor neighbours bless her memory, who partook of her bounty without respect of creed. She was favoured to have three generations of affectionate descendants, who now resign her with reverence into the hands of a merciful Creator. May they live under the influence of as much piety and pure and undefiled religion, that they may die with as much assurance of hope.

Died, at Walsall, on the 20th January, 1840, aged thirty-eight years, after a long and painful illness, Thomas Bowen, Esq., deeply regretted by a sorrowing widow and family, and by a large circle of friends and acquaintances. Mr. Bowen's death, at a period most frequently the prime of life, will be severely felt by the Unitarian Society, of which he was an active and beneficent member, and in whose prosperity he felt a lively interest till the day of his death. He commended his spirit to God who gave it, without anxiety or dread, by faith in the Father of the whole family in heaven and in earth, obtained through the revelations of him whom God sanctified and sent into the world.

The Second Anniversary of the Monday Evening Class connected with the High-Pavement Chapel Sunday-school, Nottingham, was held on Thursday, December 26, 1839, in the School-room adjoining the Chapel, which was tastefully decorated with evergreens, kindly furnished from the gardens of Mrs. Henry Turner and Matthew Needham, Esq. of Lenton. The class assembled at half-past two o'clock, and at three, a lecture upon phrenology was commenced by Mr. F. Eames, Jun. a member of the congregation, and which, from its plain and simple manner, was highly instructive and amusing to the boys. At five o'clock, the class, with their teachers and friends, amounting to upwards of eighty, partook of tea in the Girls' School-room; after which, the company adjourned to the Boys' School-room, to hear a lecture upon the rise, progress, and usefulness of the steam-engine, by Mr. C. Thompson, a young teacher, who had been educated in the Sunday-school. The lecture was illustrated by an excellent model of a steam-engine, about seventeen inches high, made by Mr. James Fox, another teacher, who had also received his education in the same school. The evening's amusements were very agreeably diversified by the boys' singing-class singing several Christmas pieces in a most effective and pleasing manner. After an address had been delivered by the respected minister, the Rev. B. Carpenter, the company separated, much gratified with the proceedings of the day.

In the High-Pavement Sunday-schools, there are 170

boys and 130 girls, who are under the management of one president, six superintendents, and 42 teachers, with a secretary and treasurer. The boys are divided into 13 classes, and the girls into 10 classes. The children are taught reading and writing in the schools; and the Monday night's class, consisting of 30 of the elder boys, are instructed in grammar, arithmetic, geography, and the use of the globes, mensuration, &c. for which purpose they meet every Monday night at seven o'clock: they have also occasionally delivered to them, by the teachers, lectures on interesting and useful subjects, which is found to have a very good effect, and excites emulation among the teachers as well as the boys. There is also a singing class, consisting of 12 boys, who are instructed scientifically in the art of singing, the use of the notes, and every week write a copy of music. This and the Monday night's class are under the superintendence of separate committees, assisted by the minister, the organist, and the superintendents of the boys' school. There is a clothing fund connected with each school, to which the children contribute according to their circumstances; and, whenever they have paid two-thirds for the article they want, it is furnished to them, and the residue is paid by subscriptions from the teachers and congregations. Besides this, in the girls' school there is a sick fund,—the payment of one penny per week from children at the age of eight to twelve, entitles each member to 2*s.* 6*d.* per week in time of sickness, and £2 at death; and three halfpence per week, from the age of twelve to seventeen, 4*s.* per week in sickness, and £3 at death. These two funds are found to be of considerable advantage to the children of the poor, and cannot be too strongly recommended to the managers of other schools. Their usefulness requires no comment. A juvenile library, consisting of upwards of 600 volumes, of Voyages, Travels, History, Biography, is open every Sunday to all the Schools, on the payment of one halfpenny per week. The teachers have also a library provided for them, which is furnished with works on education, and other useful subjects. The *Christian Reformer*, and *Christian Pioneer*, circulate every month among the teachers; and a Society for mutual instruction has recently been formed for their

benefit, the meetings of which are held on the first Sunday in every month. The teachers have also free access to the Vestry library, which is well stored with the works of the best theological writers.

Connected with this place of worship, there are two Daily Charity Schools, in which are taught 40 boys and 24 girls. These children are instructed in reading, writing, arithmetic, grammar, geography, &c.; and the girls, in addition to this, are taught sewing.

THE STYAL VILLAGE INSTITUTION, which was established in the year 1825, and derives its support from the weekly subscriptions of its members, chiefly working men in the neighbouring factory of R. H. Greg, Esq. M. P. held its Fifteenth Anniversary on the evening of Saturday, the 18th January, 1840, in the village school-room, kindly granted for the purposes of the Institution by Mr. Greg.

The Village of Styal is remarkable, in a parish otherwise little distinguished for the intellectual or moral culture of its working population, as being inhabited by a peaceful, well-conducted, intelligent people, and for the efficiency and success of its Sunday and Day schools. Not a few of these pleasing results may be traced to the excellent influences of the above Institution. Its objects, which have been steadily kept in view, and carried out into practice, are to diffuse useful knowledge, and afford rational amusement to its members, during their leisure hours; and the means it has adopted are, the circulation of books, lectures, classes for gratuitous and mutual instruction, a museum, occasional concerts, and a reading-room supplied with newspapers, periodicals, chess, and draughts.

The Annual Meeting, on the 18th, was attended by upwards of 100 persons, consisting of the members of the Institution, and their male and female friends, with a few visitors from more distant neighbourhoods. A plentiful and well furnished tea was supplied at the expense of the Institution; and the village band added to the enjoyment of the evening, by the performance of many lively and well executed airs.

At the conclusion of the repast, the Chair was taken

by the Rev. John Colston, President of the Institution, who opened the business of the evening. The Report was read by Mr. John Worthington, and addresses made by various speakers. The Rev. W. Smith of Stockport then delivered, in the name of the members of the Institution, a beautiful silver inkstand to Mr. Colston. Mr. Colston's remarks in reply were characterised by benevolent feeling and Christian principle. The Rev. W. Thomson, Curate of Cheadle, also spoke; and the evening was evidently one of high intellectual enjoyment and pure moral feeling.

UNITARIAN CHAPEL, ELDER YARD, CHESTERFIELD.—On Sunday last (Feb. 9), at the close of the morning service, the Christian Society, assembling in the Elder-Yard Chapel in this town, were much distressed, by a letter from their highly talented minister, the Rev. Robert Wallace, announcing his resignation of the pastoral office amongst them, which was read to the Trustees and Pew-holders, by the Chapel Warden, Mr. J. Woodhead. The reverend gentleman has presided over the Unitarian Congregation in this town, during a period of nearly twenty-five years, with great satisfaction; and when the above intelligence was made known to his flock, their eyes were suffused with tears. The immediate cause of Mr. Wallace's resignation, which will take place at Midsummer next, is the acceptance of a *unanimous* invitation to fill the Theological Chair in the College at Manchester. Such a spirit of Christian unity exists between pastor and people, that we understand a successor to the office will not be even thought of during the term of Mr. Wallace's ministry. When that is expired, every exertion will then be used to obtain the services of one, who will fill the important situation with ability and zeal.—*Derbyshire Chronicle.*

VARIOUS Articles of Intelligence, as well as other Communications, for which their Authors will accept our thanks, are again unavoidably deferred.

THE

CHRISTIAN PIONEER.

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IS MAN DOOMED TO TRIBULATION BY THE UNALTERABLE APPOINTMENTS OF GOD?

To the Editor of the Christian Pioneer.

SIR,—Your readers are greatly indebted to you for the promptitude with which you have presented them with the eloquent discourse of Mr. Dewey, on occasion of the loss of the Lexington steam-vessel. With the sentiments expressed by the preacher, I am generally highly pleased. His address abounds in philosophic reasoning, as well as in religious reliance on Providence. His ideas of the existence, the origin, and the effects of *error*, are sound and encouraging. "Error" is admirably described as being "not a wild and ungoverned power that has broken into the domains of Providence. It is a part of our nature—a part of our discipline—[I would rather have said, its *results* are our discipline, under the constant action of the system of cause and effect]—it is a part of our progress and improvement." These are excellent notions; and show that, in whatever school, the author has studied deeply the constitution of man. If any of the laws of nature are infringed, pain—that is, *punishment*—follows, be the infraction that of a physical, an organic, or a moral law. The pain, the punishment, are *effects;* and they become the causes of other effects, till at length good is evolved. "*All evils are the mind's teachers.* Untimely death teaches prudence; and all death teaches virtue."

Similar enlarged views appear in the following extract:—"The martyr dies, we say, for a principle. He dies for human progress; but so does every man who falls a victim to human imperfection, *mechanical, medical, or political,* die for human progress." All this gives a comprehensive and clear view of the course of human events—of the history of man, well calculated to remove the painful vacuity and unrest left on the minds of those who

read—from the pens of genius, of talent, and reflection, too—that "Evil is not the instrument, but the enemy of God."* It gives the cheering idea, that man, subject to constant error, is capable of constant and indefinite improvement; that he is perfectible, always going on *towards* perfection.

Why, then, should all this mental strength be paralysed, when the author looks at the condition of his own country? "Error is part of our progress," "its consequences are our teachers," its lessons are "prudence and virtue;" but because the people of the United States are not continuously prosperous, because they suffer from commercial panics, *therefore* this life, *human life*, "is *not* to be a dispensation of ease and independence"—therefore, it is clear, that "through *tribulation* we must enter the kingdom of heaven"!

Why should this conclusion be so hastily drawn? We should look more deeply into causes, before we venture to say, that Providence—making myriads of species of animals, governed by *instinct*, and each enjoying its appointed degree of happiness, and forming only one species, man, endowed with *reason*—should have given him faculties which are not destined to be cultivated, and doomed him to increase in sorrow indefinitely, as he indefinitely increases in knowledge.

The *teachers* of man, the laws of nature, are perpetually at work for good. Why must their operation ever cease to be effective? We see no limit to man's improvement in prudence, in virtue, and in consequent happiness. Why should we, then, arbitrarily imagine a bounding-line? Happiness is the end and aim of sentient existence—happiness for man, and *in this beautiful world*. As we better understand what happiness is, and what are its sources, we shall less and less be disposed to sit down quietly under a conviction, that tribulation, that destructive accidents, poverty, and destitution, are necessary to fit us for a state of superior enjoyment.

True, the Americans are the most unlucky people in the world as to their steamers, because they are the most reckless. But not always will they select their worst

* Rev. James Martineau, on "The Origin of Evil,"—Liverpool Controversy.

vessels for *winter* voyages; not always will they place weights on safety-valves, to produce increased speed and increased hazard of explosion; nor will they always pile bales of cotton round hot chimneys. And when they have learned prudence from the voice of those stern teachers, inevitable catastrophes, I see not why these "tribulations" may not be avoided altogether.

True, with territory practically boundless, with all sorts of natural resources of soil, mines, rivers, varied climates, they yet *condescend*, in imitation of the follies of the Old Continent, to be the slaves of that which is only the fictitious representative of the real wealth of which they are plethoric. Are they then wise to sit down and wonder, and discover that this is "*not* to be a state of ease and independence?" Would they not do better, if they concluded, that with such abundance of all the means of happiness, their recurring panics *may perhaps* arise from some enormous *blunder* in their mode of distribution?

Dietrich Knickerbocker tells, in "his sober tale," that the precise locality of New-York was fixed on, because its Dutch founders, accustomed to swamps, perceived that "it was a good place for *driving piles*." It may be, that there is just as much sense, in considering that prosperity must arise from extensive commercial speculations, from bustling and agitating competition alone, as there was in concluding, that in every country the only good building land was that which was characterised by the defect of the Batavian bogs.

"Civilization," says Dr. Channing, "has *not* hitherto lightened men's toils—as yet it has increased them; and to me, this effect is a great *defect* in what we call *the progress of society*."* No *defect* at all, says Mr. Dewey; the fact only shows, that Providence does not intend that "ease and independence" should increase with the means of attaining them; his will is, that this world shall be forever a vale of tears—that "through tribulation," as a general rule, we must pass to a superior state.

Now, this predicating from existing circumstances to the eternal will of God, is both rash and pusillanimous; it is also short-sighted, because immense changes are continually taking place, and fill the page of past history.

* Discourse on Temperance.

It savours of the spirit of weak inertion, rather than of genuine resignation. Such logic it was that moved the old king of Lydia to cast his ring into the sea, in order to secure his share of trouble. Such a spirit it is which induces some pious people to oppose any wholesale efforts to remove the pressure of poverty, because the Scripture has said, "The poor shall not cease out of the land." Animated by such a spirit, a country clergyman of the Establishment, when he lately heard it proposed to establish communities of united interest, similar to the numerous thriving colonies in the United States, and thus to secure to the inmates an escape from the physical and moral evils that beset them,*—exclaimed, "Such plans are *unscriptural* and *impious*. Distinctions of rank, wealth, and station, have existed in all ages; and we are given to understand, from THE ORACLES OF GOD, that they will continue to exist even to the end."†

Mr. Editor, I indulge no fantastic expectations; I look and wish for no spoliation, no mad abandonment of machinery, with the foolish hope of giving a population "leave to toil." I want no Agrarian law—no division of accumulated property—no wrong done to any man. But, listening to the voice of complaint that rings round us from every quarter—looking at the state of the mass of mankind in countries called civilised, I do feel, with the excellent and thoughtful Channing, that the existing state of things presents to view a hideous "defect," not in the ordinances of God, but in the conduct of man, in ill-using what ought to be universal benefits; and I cannot but think, that when public wealth and public distress have simultaneously reached their acme, some vigorous efforts will be made to throw off the incubus weight under which the nations groan; to show, that, with powers of production all but infinite, the life of man ought to be, and

* See, on this subject, a well written "Letter to Lord Melbourne; by a Member of the Church of England." Ridgway, 1840. The Author claims a grant of money for the purpose from Government. It would be well for Mr. Dewey to make an excursion of inquiry to some of these colonies; they are pretty numerous in the States, as Miss Martineau and others tell us, and may show whether the tribulations of which he complains (*bankruptcies* and *bad debts*) be the *lot*, or the *fault* of a people—of mankind.

† The Christian Minister's Warning: a Sermon by the Rev. E. L. Roberts, M. A. Incumbent of St. George's, Barnsley. 1840.

might be, in a constantly increasing degree, "a dispensation of ease and independence;" and that, as moral and intellectual progress continues, "tribulation," except that which arises from the lot of man as mortal, would cease to form what, certes, it now forms, the principal feature in the path through this world! X.

THE EXISTENCE OF GOD.

Is there a God?—Look on the starry sky;
For there is many a mighty witness there.
Who hung yon orbs of fadeless light on high?
Who made them shine so brightly and so fair?
In all their journeys through the realms of space,
Have those bright pilgrim-worlds no law, no one
To lead them on? and doth no finger trace
The path of light and glory which they run?

Is there a God?—Ask of the teeming earth:
Hath she within her nothing to reveal
Of that Almighty Power whose thought gave birth
To all that we perceive and all we feel?
Yes, from the womb of earth there ever rise
A thousand voices which proclaim a Mind
Eternal and Omniscient, Good and Wise,
By whom creation's works were all design'd.

Is there a God?—Ask the wild waves that heave
In the deep's channel, when the winds are high;
Or as they slumber on a summer-eve,
Kiss'd by the breeze that passes silently.
Is there a God?—Ask nature *everywhere*,
For all speak of Him, from the mighty sun
To the minutest atom: all declare
The Uncreated, Self-Existent One.

Glasgow, 1840. B.

To the Editor of the Christian Pioneer.

Dear Sir,—Your correspondent, in the Pioneer for March, on "the Pastoral Duties of Ministers," has called attention to a most important subject; one which, I conceive, demands the consideration of the people as much, if not more, than of ministers themselves.

With respect to the arguments which are attempted to be founded on Christ's conduct, in behalf of pastoral duties, I regard them as weak and trifling. Jesus declared the truth. He gave forth its regenerating and sanctifying spirit, and in doing so he necessarily came into contact with mankind at their homes, as well as in more public places, and saw them under divers aspects of our common humanity. But *ministers*, as such, he did not appoint; for their duties, public or private, he did not legislate. These matters have arisen solely from human views of expediency; and hence, all that a Christian ministry can lay claim to, is a knowledge of the truth as taught by Jesus, and a desire to communicate it to others.

Ministers are the servants of the people; in Dissenting congregations, they are appointed to their office by the people. The *nature* and *extent* of their duties are, in a great measure, dependent on the wishes and wants of their respective congregations. No two are alike; no two can be conducted precisely on the same principle. Local circumstances must modify the application even of the most generally approved rule of church discipline. Hence, I would suggest, that if any congregation should require a more extended range of ministerial duty than is comprised in the common routine of our services on the Sabbath, it should respectfully intimate the same to its minister, and insist upon it as *his* duty to *them*. There is no impropriety in this, provided it be expressed in a becoming manner. It is common justice to both parties, and one essential means for the preservation of their mutual comfort and happiness.

On the paramount importance of pastoral duties, I have long been satisfied. They constitute one of the purest comforts and refreshments to a minister's own mind. They afford him the only sure test of his usefulness; and by the sympathy and interest which are awakened on both sides, truth has a readier access given it to the good and deep affections of the heart. But excellent as this branch of ministerial duty and experience is, it has been exacted with too much rigour,—that is, beyond the absolute wants of the people themselves, and its own utility as a means of good. That ministers, if

required, should visit their people, *poor* as well as *rich*, in sickness and in health, I hold as clearly and fully as any man; but, from the frequency with which pastoral visits are commonly expected to be made, and that, too, under no pressing necessity on the part of the people, it appears to be forgotten by congregations, that besides *visiting* there is *preaching*; and that to accomplish either one or both with fidelity and advantage, there must be reading and study. Those who shall sacrifice the one to the other, will injure their own usefulness and impoverish their people.

I am of opinion, that congregations, by exacting too much on this point, have injured themselves—have rendered a Christian ministry less effective than it would otherwise be, by reducing it to a mere system of common parlance. Let them state their wants. Let them earnestly desire to have them answered. But let them remember, that if their wants be unreasonable, they cannot be expected, even at the hands of the ablest labourers, to be supplied.

The machinery of Dissenting congregations in this country is confessedly bad; and it is not producing the results it ought to produce. But where is the remedy? Not so much with ministers who work that machinery, as with those who constructed it, and have the privilege of amending it,—I mean the people. Happy indeed should I be to see this point understood and practically recognised by congregations; to find them allotting to their ministers a reasonable and proper amount of duty; to see them satisfied with the fulfilment of their own demands. Then two known and serious evils would cease to exist among Dissenters:—on the one hand, ministers would not assume for themselves a false position, as respects their independence of the people, and so, occasionally, lord it over God's heritage; and on the other, the people would not have the cowardly meanness to whisper reproaches for a neglect of offices which it is their province definitely to state, and publicly ask for.

Let both parties understand their situation, and act according to it, and I know no duties so honourable or so conducive to our happiness as those which bind ministers to their congregations. But if this be not the

case, then there will be disunion, jealousies, and scandal, which will, and ought to secure the downfall of the present character and condition of Dissent.

A MINISTER.

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 174.)

CHAPTER IV.

THE subject contained in the beginning of this chapter, namely, the *Temptation* of our Divine Master, is admitted by divines of every creed to be one of exceeding difficulty. Expositors have adopted different modes of explaining the narrative, according as they conceive it to be literal or figurative. Those who adopt the *literal* exposition, contend that the history is to be understood in its plainest and most obvious meaning; and believe that Jesus was beset, in the manner here described, by a *real being*, a spiritual being of great power and knowledge, whose dispositions are essentially malevolent, and who is known by the name of Satan or the Devil. Those, on the other hand, who understand the passage *figuratively*, consider it descriptive simply of a train of thoughts and feelings which passed through the mind of Jesus in the wilderness, whither he had retired to muse upon the high and holy enterprise in which he was so shortly to be engaged.

The *literal* interpretation is beset with insurmountable difficulties. First, it takes for granted the existence of an Evil Spirit of amazing power and wisdom, called SATAN; whose exclusive business is to procure the everlasting destruction of the souls of men. In the popular theology, this malicious spirit is endowed with some of the attributes of God. If he tempts every individual of the human race to every sin they commit, he must have the capability of being in eight hundred millions of different places at the same instant of time; for there are that number of inhabitants on the surface of this globe. Is not this something very like the attribute of Omnipresence, which we have been taught belongs to God alone? Let us mark also the miraculous power which is generally attributed to this being—a power not inferior to that which God bestowed on his well-beloved Son. In popular belief, this malignant spirit can raise storms, and

exercise other kinds of control over the laws of Nature; he can cause diseases both of body and of mind; he has a most intimate acquaintance with thoughts and intents of the heart; he can assume a variety of shapes and forms. Surely all this is absolutely incredible. Secondly, it is impossible to reconcile the existence of such a being either with the wisdom or the goodness of God. The Father is, in all his actions, moved by the single desire, to make us virtuous and happy in this world, and to bestow upon us unimaginable felicity in the world that is to come. For the accomplishment of this, he sent Moses and the Prophets; for the accomplishment of this, he sent Jesus who is called the Christ. If God be so anxious to bring us to a state of holiness and happiness, how can it be *possible* he would create a being whose untiring exertions are used to prevent our ever reaching that state? If God sent Christ to save us, has he also sent Satan to damn us? This would suppose an absurdity, namely, that he was desirous, at the same time, both of our redemption and destruction. This represents the Deity as taking, at the same moment, the best means for promoting, and also the best means for preventing, his own desire. Is this the proceeding of Infinite Wisdom? Besides, if it be true that there exists an Evil Spirit, created by God, and deriving all his power from God, and exercising his unholy attributes by the permission of God; how can it also be true that "God is Love"? If God voluntarily made a malignant Being, if God voluntarily gave him the will, and the power, and the opportunity, and the permission, to lead mankind to eternal wretchedness; is God the good, and benevolent, and affectionate Creator, that we are accustomed to consider him? Would an earthly father, who really loved his offspring, let loose a ravenous beast, a tiger, or a wolf, upon his little ones, while they were at play? If not, would "our Father which is in heaven," send among his children an almost omnipresent and omnipotent being, to bring their immortal souls to interminable agony? Thirdly, apply these observations to the narrative under review. Jesus had been just acknowledged, by a miraculous voice from the highest heavens, to be the Son of God, the Son of his peculiar affections; Jehovah himself had uttered the delightful words,

"This is my beloved Son, in whom I am well pleased." Is it credible, is it conceivable, that God would send a malignant spirit to tempt this Son to iniquity? It is not credible; it is not conceivable.

These considerations, and many others of a similar kind, seem almost decisive against the *literal* exposition of what is usually called "Christ's Temptation." Only one other mode of interpretation remains, namely, the *figurative* one. Before proceeding farther, however, it may be useful to fix the meaning of two words which occur in this passage, the words "Devil" and "Satan." The word translated *Devil* (in the Greek Διαβολος) literally signifies a *calumniator*, a *false accuser*. It is frequently applied to men and to women, *i. e.* to simple human beings. It occurs at least three times with this application in the Epistles of Paul. In 1 Tim. iii. 11, where he is recording the qualifications of deacons, he says, "Even so their wives must be grave, not *slanderers;*" where the word rendered "slanderers," is in the original, διαβολους, *devils*. Again, in 2 Tim. iii. 3, speaking of the wicked men who should appear in the latter times, he describes them as "without natural affection, truce-breakers, *false accusers;*" where the word translated "false accusers," is, as before, διαβολοι, *devils*. To take but another example: the same Apostle, in the second chapter of his letter to Titus, and at the third verse, says, that "the aged women, likewise, should be in behaviour as becometh holiness, not *false accusers;*" where the word rendered "false accusers," is in the original διαβολους, *devils*. This is evidence sufficient, that the word *devil* literally signifies a "slanderer" or "false accuser;" and that, in Scripture use, it is frequently applied to mere human beings.

The word "*Satan*" is a Hebrew word, meaning *adversary*. It also is applied to human beings, both in the Jewish and Christian Scriptures. It occurs three times with this application in the 11th chapter of 1st Kings. In the 14th verse of that chapter, it is written, "And Jehovah raised up an *adversary* unto Solomon, Hadad the Edomite." In the 23d verse we read, "And God stirred him up another *adversary*, Rezon, the son of Eliadah;" and again, in the 25th verse, "he was an *adversary* to Israel all the days of Solomon." The

word rendered "*adversary*" in these three passages, is, in the original, SATAN; and it is applied to human beings. Jesus himself uses these two words, "Devil" and "Satan," in their significations of "false accuser" and "adversary," and applies them to human beings. In the Gospel of John, vi. 78, Jesus is recorded as saying to his Apostles, "Have I not chosen you twelve, and one of you is a devil?" The allusion here is to Judas Iscariot, who was a "false accuser," who falsely accused his Master to the High Priests. It were to be wished that the Greek word had been so translated; for it was not in the nature of our Lord to use opprobrious language even to his enemies. In the Gospel of Matthew, xvi. 23, we have a case in which Jesus applies the word *Satan*, not to one of his enemies, but to one of his most intimate friends and most zealous adherents. It may be well to quote also the two preceding verses:—"From that time forth began Jesus to show unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and scribes, and be killed, and be raised again the third day." This was afflicting intelligence to his followers; and Peter, in the fulness of his affection and attachment, remonstrated with him, saying, "Be it far from thee, Lord, this shall not be unto thee." Mark the reply of Jesus: "But he turned, and said unto Peter, Get thee behind me, *Satan*." Did the benignant Saviour of mankind mean to call his kind-hearted disciple *a devil*, for simply expressing unwillingness that his Master should endure so much suffering? Impossible; such was not the character of the Anointed. He meant simply to give Peter a mild rebuke, telling him that in expressing a wish that Jesus should not die, he is acting the part, not of an assistant, but an *adversary;* thereby opposing the designs of Jehovah and the scheme of man's salvation. It may hence be concluded, that, in Scripture language, any person, *or any thing*, which causes or solicits us to go aside from the path of duty, is *the Devil*, and is *Satan*, the *adversary* which opposes itself to our purposes. If one cause, or tempt us to sin, either by example or solicitation, *he* is "the Devil," or "Satan;" if the lusts of the flesh cause, or tempt us to sin, *they* are "the Devil," or "Satan;" if covetousness cause us to steal our neigh-

bour's ox or ass, or anything that is his, *it* is "the Devil," or "Satan." But the chief causes of our transgressions are our own thoughts, the most powerful enticements to iniquity lie in our own minds; it is, therefore, *peculiarly* true, that if our own imaginations or feelings, our own minds or hearts, cause, or tempt us to sin, *they* are the "Devil," or "Satan."

We come, at length, to the meaning of the account of the Temptation of our Master, as contained in the first eleven verses of the 4th chapter of Matthew. The objections to the *literal* interpretation seem almost insuperable; the only other mode, is the *figurative* or allegorical one, which considers all these occurrences as taking place *in the mind* of the Christ.

Jesus, as we are informed in the preceding chapter, had just attained the age of thirty; he had just been baptised by John; he had just received the Holy Spirit,—in other words, the powers of revelation, of miracle, and of prophecy. He is now about to commence the great work for which he had been raised up—the moral regeneration of the world, the reformation of religion, the demonstration of a resurrection. Impressed with the vastness, the difficulty, and the danger of this lofty undertaking, he retires to solitude that he may meditate and pray. What more natural, than that he should prepare himself for the great work of the Redemption of mankind, by a long course of bodily mortification and devotional exercise? What more natural, than that he should fortify himself by pious musings, and by frequent and earnest supplication? In these exercises he spent forty days, during which time, he regularly "fasted," abstained from certain kinds of food for the entire period, or from all kinds of food till a certain hour in each day,—in like manner as Moses fasted forty days at the giving of the law, and as also did Elijah, the chief of the ancient prophets. We are told that "he was afterwards an hungered." "And when the tempter came to him, he said, If thou be the Son of God, command that these stones become bread." When he arouses himself, as it were, from the intensity of his own thoughts, and the intimacy of his communion with the Deity, he becomes more sensible of the pangs of hunger, and of the bodily debility which had been induced

by his long abstinence. He looks around in vain for food; the wilderness affords no nourishment; his eye dwells on the *stones* which lie around him; and the thought naturally arises, "I have been acknowledged from heaven the 'Son of God;' I was made, and became the Son of God, by the descent of the Spirit upon me; I have received from on high the power of working miracles; why should I not exercise it for the removal of this gnawing pang? why should I not 'command that these stones be made bread,' and thereby nourish my enfeebled body?" This was an exceedingly natural thought, suggested by the circumstances in which he was placed, and by the pains which he experienced. But he dismisses "the Tempter;" he reflects, that such conduct would exhibit a want of patience under suffering, and would demonstrate a want of confidence in the promises and protection of God. He also reflects, that it would be a misapplication of the powers with which he had been entrusted; which were bestowed, not to be used for his own personal comfort, but for the glory of God and the good of mankind. He is still more determined by the recollection of a passage in the book of Deuteronomy, where it is written, "Man shall not live by bread alone, but by every appointment of God."

Having thus conquered the *first* Temptation; having dismissed the suggestion that he should perform a miracle for his own bodily gratification, his mind returns to the subject of its former meditations. He muses on what will be the best means of using his miraculous power, so as most readily to convince mankind of the reality of his commission. He sees the difficulty of overcoming the prejudices of the Jews. They expected a temporal deliverer; a king who would come to them surrounded by all the pomp of royalty, and with thousands of embattled soldiers in his train. They looked for one who would free their nation from Gentile thraldom; who would fully avenge them of their adversaries; who would restore the ancient greatness of Israel, and re-establish the splendour and majesty of the thrones of David and of Solomon. These being the ideas of the people—ideas he himself may have entertained before he became aware of his high vocation—Jesus justly conceives that with his humble garb,

lowly origin, and despised companions, it will be nearly impossible to convince them that he is the promised Messias. Nothing but a stupendous miracle, which could be seen at once by the whole city, would be likely to carry such conviction. The thought which now suggests itself is the *second* Temptation. He conceives, that if he placed himself upon the loftiest pinnacle of the Temple (probably the King's gallery, erected by Herod, beneath which there lay a valley of amazing depth), and that if, by the exercise of his miraculous power, he cast himself from its summit and reached the ground unhurt, the Jews might be satisfied that he was indeed anointed by Jehovah. This thought is confirmed by the recollection of a passage in one of the Psalms, "He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." But this suggestion, like the other, is immediately dismissed. He reflects that such a procedure would be at variance with the desires of his Father; that it would be shrinking from an open encounter with the dangers that awaited him; that it would be an ostentatious display of miraculous power at variance with that humility which was afterwards to be known by his name; that it would be an unnecessary, and perhaps presumptuous demand for divine aid and protection. This view is corroborated by the recollection of another passage of Scripture: "Thou shalt not tempt the Lord thy God;" thou shalt not put him to the proof; thou shalt not test his fatherly providence of thee by a foolish experiment. With this quotation Jesus "answers the devil;" or, in plainer words, resists the suggestion which had occurred to him.

He again returns to the consideration of the question,—How he might best convince the world that he was the messenger of God? how he might best bring them to receive the Gospel? how he might best employ his miraculous power for that purpose? The *third* Temptation now occurs. "Again, the Devil taketh him up into an exceeding high mountain;" in imagination he is placed on a dizzy eminence, whence all the kingdoms of the world are spread out as in a map before him. He again reflects that the Jews expect a powerful temporal sovereign. He thinks of this circumstance, so difficult to

banish from the mind of a Hebrew of that age. He conceives how easy it would be to reform the morals and religion of mankind, if he sat upon the throne of universal empire, legislating for his subjects, honoured for his greatness and dreaded for his power. It was a *just* thought, for the history of Mohammed, and of our own monarchs at the time of the Reformation, show how easy it is for a *king* to inculcate on his subjects his own religious sentiments. Jesus knew that this universal empire was perfectably attainable; he had but to present himself in Jerusalem, to proclaim himself their predicted monarch, to prove it by his miracles, and the whole nation would crowd to do him homage. Thus wielding the sword of temporal dominion, and assisted by his divine powers, "the kingdoms of the world, and the glory of them," would instantly be in his possession. If he "worshipped" this idol of earthly greatness, he could attain all this power, which he might then wield for the promotion of the Gospel. He does not, however, permit this fancy to dwell long in his mind. He sees it would be contrary to the nature of his kingdom, which was to be in men's hearts, not over their bodies; he sees it would imply distrust of God; he sees it would imply distrust of the omnipotence of truth; and he dismisses the Thought, the Adversary, the Satan, saying, "Get thee hence." His righteous determination is strengthened by the recollection of that Scripture, "Thou shalt worship Jehovah thy God, and him only shalt thou serve." The ambition to secure earthly possessions and kingly honours, dwelt not in the breast of Jesus; his highest ambition was to obey Him who sent him, to do His will, and to complete the work which the Father had assigned.

Thus our Master withstood the Temptations to which his musings and reflections exposed him. They had suggested distrust in God's providence, presumption in his own powers, and the attainments of worldly ambition; but Jesus had resisted and expelled them all; he came from them unscathed and untarnished, his virtue unblemished, his allegiance to God untainted. By these meditations also, he was taught some valuable lessons respecting the legitimate use of those miraculous energies which had been so lately bestowed upon him. He was

instructed that they were not to be applied to the procurement of his own bodily comfort, or the removal of his own bodily pains; that they were not to be used ostentatiously, or for the purposes of mere display; that they were not to be employed for personal aggrandisement, for the acquisition of worldly riches, power, or empire. Having finished these different reflections, so naturally suggested by the time and circumstances in which he was placed, "the devil leaveth him;" these thoughts departed from his mind and bosom, leaving them sinless and unpolluted. Even as Milton sings,—

> "Evil into the mind of God or man
> May come or go, *so unapproved*, and leave
> No spot or blame behind."

Jehovah observed, from his seat in the highest heavens, the struggles and the victories of him whom he had chosen to be his Son; and sent celestial messengers to tranquillise the agitated mind, and to impart confidence, trust, hope, fortitude, to him who was "an hungered in the wilderness." Jesus left the scene of his trials and his instructions, with the lofty consciousness of unchanged integrity, certain of the approbation of God, filled with the knowledge of the proper mode of conducting his mission, and strengthened to labour and to suffer for the moral and spiritual improvement of mankind.

Such appears a rational and satisfactory exposition of that highly interesting subject, the Temptation of Jesus.

The remainder of this chapter narrates the calling of the first four assistants to Jesus in the propagation of the Glad Tidings, "Simon, called Peter, and Andrew his brother," "James, the son of Zebedee, and John his brother;" all of whom pursued the occupation of fishermen on the sea of Galilee. It also records the commencement of the public ministry of the Christ, his earliest preaching and his earliest miracles. Little scope, however, is presented for exposition. In the 23d verse it is said, "And Jesus went about all Galilee, teaching in their *synagogues*." These were Jewish places of worship. Their origin does not seem to have been more ancient than the return from the Babylonish captivity; at least, we read of none previous to that event. They were erected, not only in

cities and towns, but also in the country, and particularly by the banks of rivers, that water might be accessible for the frequent washings and purifications required by the Ceremonial Law. According to Bishop Lightfoot, not less than *ten* persons of respectability composed a synagogue; as the Rabbis supposed that this number of persons of independent property, and well skilled in the law, were necessary to conduct the affairs of the place; consequently, where this number could not be found, no synagogue would be erected. On the other hand, there might be many synagogues in one city, if it were sufficiently populous. Jerusalem is said to have contained five hundred.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. V.

"Come, Papa," exclaimed Sophia Mornton, as her father seated himself upon the rustic bench; "I have no patience with Charles to-night; he has been asserting things that are nowhere to be found in the Bible, and he will not allow any person to be in the right but himself."

"You asked me, Sophia," answered her cousin mildly, "to state my opinions concerning the doctrine of Original Sin. I did so; but without forcing them upon you." "You told me," she said, "that *mine* were decidedly wrong, and quite contrary to Scripture; but there is no pleasure in conversing with you this evening at all." Even the calm and governed nature of Charles could not prevent a momentary feeling of resentment; and it was with some asperity he replied, that it would be *she* who would mar their pleasure, not *himself*.

Mr. Mornton (Gravely). "If *this* is the spirit in which you are to engage in a subject of such solemn and lasting importance as religion, we had better drop our discussions altogether; at least, I do not see how we can go on with them at present."

Minna. Oh, don't say that, Papa; I am sure Charles and Sophia won't quarrel any more."

Sophia. "I never *meant* to quarrel, and I was wrong in speaking so hastily; but Charles will forgive me;"—and she extended a hand to her cousin.

Charles. "We were both wrong, Sophia; but it is all forgotten now.

Mr. M. "Far better, my dear children, that you never conversed about religion, if you cannot argue upon it with temper and calnness; it should always be spoken of in the spirit of love and good-will; if otherwise, it is insulting a Being of infinite goodness, and mocking that Saviour whose mission it was to proclaim peace upon earth. This is the first time that either of you has manifested a disposition so contrary to his example, I trust it will be the last; and now, Charles, what question do you wish to propose?"

Charles. "Do not you believe, sir, that every one sins in Adam; that *he* has entailed guilt upon his posterity; that human nature is universally depraved; that it is sunk in ignorance and bloated with vice; in short, that we are incapable even of thinking a good thought?"

Mr. M. "God forbid that I should entertain such thoughts as these; oh, my dear boy, what a world would *you* make this fair and beautiful creation!"

Charles. "But you cannot surely imagine, that Adam's fall, and its dreadful consequences, terminated in *him?*"

Sophia. "Does not man come from the hands of his Maker pure and sinless? We read, that he was formed in the image of God."

Mr. M. "A good and merciful God could not have made his creatures originally evil: 'God made man upright, but he sought out many inventions.' The Scriptures tell us, that He made him good—'in his own image, adorned with knowledge, and righteousness, and holiness;' but Adam became disobedient, that is, he disobeyed an express command of the Almighty; he lost his innocence and uprightness, and incurred all that is included in that awful penalty, 'In the day thou eatest thereof, thou shalt surely die.' By that event, man became universally exposed to its wiles in the world, sin therein extending its baneful influences, in the same manner as physical disorders may be said to extend theirs; but sin being a thing altogether personal, cannot be transferable, and Adam's individual guilt can no more be transferred or charged upon us, than the righteousness of Christ can be made over or imputed to frail and erring man."

Charles shook his head,—"Excuse me, Uncle, but surely all that you have just now advanced is inconsistent with the whole tenor of Scripture. Paul tells the Ephesians, that they were 'by nature children of wrath.'"

Sophia. "Will you allow *me* to explain to Charles that passage, Papa? I think I can do it."

Mr. M. "By all means, my love."

Sophia. "We ought not to take these words literally; for they mean, that the perversion and corruption of our natural powers brought upon us the displeasure of a Being who is of purer eyes than to behold iniquity."

Mr. M. "You are right, Sophia."

Henry. "Besides, moral guilt implies the personal acts of a free agent, and therefore cannot be ascribed to an infant; for how can a babe be a *sinner*, who never yet has had time to *sin?*"

Charles. "Still, it is born with corrupt and evil tendencies; even in the cradle, how often do you hear its doleful moans, and witness its impatience and passion? Yes, in *them* we may see that 'we go astray as soon as we are born.'"

Mr. M. "And are its infantile struggles, its piteous cries, its baby murmurings, to be attributed to inherent depravity? Is nothing to be ascribed to bodily pains and disorders, often the mismanagement of nurses? Are its sweet smiles, its innocent tenderness, all to be overlooked? Oh, Charles!"

Henry. "And how differently does our Saviour speak of these interesting beings: 'Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.' And, 'suffer little children, and forbid them not, to come unto me, for of such is the kingdom of God.' 'And he laid his hands on them, and blessed them.'"

Minna. "I wish I had remained a baby, Papa; for then Jesus Christ would *always* have blessed me."

Mr. M. "You are old enough, Minna, to know right from wrong; therefore, it will be your own fault if *he* do not bless you now. Continue a good girl, without trusting to your own goodness for salvation, though deeming that a necessary preliminary to God's favour, and you will ever remain the object of his peculiar regard."

Charles. "Surely, Uncle, if there were not something radically wrong in the human heart, why is it invariably inclined to follow that which is evil, and seldom that which is good? why does it enchain itself to the mean and grovelling joys of earth, when it might aspire after the glories of eternity? *That* alone would prove our inbred depravity."

Mr. M. "Yours, my poor Charles, is indeed a gloomy picture; but do you never look at the fair side of human nature? Are all our good and generous impulses, our high aspirations, our devotion in the cause of truth and virtue, the sacrifices we make to religion and duty, to be swallowed up or lost in that dismal supposition? Oh, no! The heart is capable of expanding with the sublimest emotions; it continually pants after something stronger and nobler than anything which *this* world can offer; nothing here can satisfy the desires of its immortal cravings; these desires are illimitable, and can only be satisfied in fruition. Is not this also confirmed by the language of God's servants of old: 'O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early. Teach me thy way, O Lord; I will walk in thy truth. Make my heart to fear thy name.' Are these the breathings of a *corrupt* nature?"

Charles remained for some time wrapt in thought; at length he replied, "I do not mean to say, sir, that human nature, generally, is a combination of malignant principles, and that there is *nothing* morally good in the heart; I would only aver, that vice and wickedness are *more* natural than grace and goodness. 'If we say we have not sinned, we deceive ourselves; for no man liveth and sinneth not. By one man came death; for in Adam all die.'"

Sophia. "The punishment of sin inflicted in the person of the first transgressor, accounts for expressions such as these you have quoted."

Charles. "Then that is surely acknowledging that we suffer punishment on Adam's account?"

Mr. M. "Not at all; for had it been *possible* that we could have remained pure, suffering would not have been

ours merely because Adam sinned. When the disciples, for instance, asked the Saviour, 'Who did sin, this man or his parents, that he was born blind?' what was Christ's reply?—'Neither hath this man sinned nor his parents, but that the works of God should be made manifest in him.'"

Charles. "And do you *really* not believe, that in consequence of our first parents' transgression, we should not have suffered, even though we had never sinned in our own persons?"

Mr. M. "Endeavour, Charles, to comprehend the difference. We suffer by the sin of Adam, as any child may suffer in consequence of the wickedness of his ancestor; but it is not possible that we should have *sinned* in him. Wherever there is *sin*, there is *guilt;* that is, something that may be the foundation of remorse of conscience, something that a man may be *sorry for* and *repent of;* all which clearly implies, that sin is something that a man has given his *consent* to, and therefore must be convinced of the reasonableness of his being punished for. But how can any man repent of the sin of Adam, when he never gave his consent to it, and could not possibly have been in the least degree accessary to it? He may receive harm by means of one person, and benefit by means of another; but no sin of the former, or righteousness of the latter, can be considered as ours in the eye of an equitable and just God."

Charles. "You argue well, Uncle; but can you reconcile *this* text with what you have advanced?—'And God saw that the wickedness of man was great in the earth; and that every imagination of the thoughts of his heart was only evil continually.'"

Mr. M. Yes, for even this passage is immediately contracted as to its universality, by the character which is given of Noah—that he was 'a just man, and perfect in his generation, and that he walked with God.' But it is obvious that this wickedness of mankind was not owing to any *natural depravity*, which their derivation from Adam rendered necessary; but that it was a *voluntary corruption*, and had its rise from themselves only; for it is said, that 'God looked upon the earth, and, behold, it was corrupt; for all flesh had *corrupted* his way upon the earth.'"

Sophia. "In what manner do you explain this text, Papa?—'Because the carnal mind is enmity against God; for it is not subject to the law of God, neither, indeed, can be. So, then, they that are in the flesh cannot please God.'"

Mr. M. "It appears to me that the Apostle speaks here only of personal conduct and character, and the effects of them in producing governing habits; but not at all of any corruption or depravity of the *nature* of man, effected by Adam's sin, whereby he is become *incapable* of doing that which is good or pleasing to God. Adam, or his sin, is not mentioned by the Apostle in treating of this subject. It is readily acknowledged, that a person who attaches himself to the gratification of sinful passions, cannot perform the will of God; but must daily become more and more alienated from *him* and from his duty. But this is saying no more, than that a wicked man cannot be a good man, or please God so long as he continues wicked. But it by no means follows, that this man is *unable* to hear, understand, and receive salutary convictions from the truths of God, revealed by his Son Jesus Christ, and thereby become changed in his sentiments, dispositions, and conduct; and from *carnally minded* become *spiritually minded.* The various forms of speech which the Apostle uses in the preceding and following verses, seem only to express one and the same thing, *viz.* the change produced in the dispositions and conduct of men by the preaching of the Gospel to them, and their attention to it, together with the happy effects and consequences of it."

"My dear Uncle," said Charles, "my mind is more satisfied with the explanation you have given of *that* doctrine, than of any of the others already discussed. Still, there is much I should like to have cleared up, and would be happy to receive any book upon the subject."

Mr. M. "I shall give you a small tract, written, I think, by Dr. Cogan, and another by Richard Wright, with which I am sure you will be pleased. You will see that their reasoning and their conclusions are founded on the express language and spirit of Holy Writ, and are in perfect harmony with the declaration, 'The son shall not

bear the iniquity of the father, neither shall the father bear the iniquity of the son. The soul that sinneth, it shall die.'"

VISIONS OF THE PAST.

When thy mind
Shall be a mansion for all lovely forms,
Thy memory be a dwelling-place
For all sweet sounds and harmonies, oh! then,
If solitude, or fear, or pain, or grief,
Should be thy portion, with what healing thoughts
Of tender joy wilt thou remember me,
And these my benedictions!

THE slight gloominess of a summer night was rolling off towards the westward, and a few streaks of yellow light had shot up from the far east, and mingled faintly with the grey twilight. The morning star still shone brightly, and no sound disturbed the night-echoes, save a solitary twitter from the hedge-row, and the cry of a single rook as he floated slowly across the meadows; the low murmuring of the distant waves stole gently on the ear, mingled with the whispers of the soft breeze as it played amongst the thick foliage; the lily had not yet unfolded its petals, and the long grass was studded thick with glittering pearls.

It is a lovely scene, that peaceful valley bounded above by the deep purple undulations, and below by the hushed city, then sleeping beneath a silvery mass of vapour; the calm river winding its way silently, awhile hidden behind its verdant borders, and again moving stealthily onwards; those rich green pastures, on the one bank, bounded by the long row of towering elms, and on the other, the summer residences of the citizens, neat but unpretending, each with its blooming flower-knot, or its little grove of fruit-trees.

And as I stood among those quiet pastures, and looked upon the varied beauties by which I was surrounded, I could not help contrasting the glories of the physical, with the degradation and deformity of the moral scenery. I remembered, that beneath that cloud of vapour was strife, and discontent, and want, and pain, and cheerless misery—that *there* was discord; *here*, harmony. There, sensu ality, vice, and impurity; here, elevation, unsullied beauty, an incense that rose to heaven. Here, thought I, is the

soul's true home; and I longed for the elysium of the poets of the olden times, where, away from men, I might be invested with immortality, and live among such scenes without fear of departure or touch of mortal decay. Why, thought I, has human passion sullied nature's pure and stainless holiness? Why has human guilt cast its blackened shadows athwart its glorious brightness? And my spirit was sorrowful, even amidst all this loveliness.

But while I yet murmured, I thought I heard a soft whisper, like the voice of a spirit: "There are more lovely things than these; there are other scenes far more beautiful; be still and I will show you." And as I listened, my eyes rested on one of the dwellings before me; the same blooming rose-tree flourished in its little garden as did in days long past; and the same woodbine crept round the windows, even as it did when I once sat within and imbibed its delicious fragrance. And, as I looked, the time seemed changed, and the latest shadows of evening stole over the scene; the casement round which the woodbine wreathed, opened, and a full chorus of harmonious melody floated on the calm air; and I was within, and a lovely and loving group were around me: on the sofa, in the deep shade, reclined one whose form and face might be death's fairest model, did not her full and lustrous eyes bespeak a more enduring life than the muscular powers of a giant's frame; before her was a vase of the choicest flowers, and by her, with one hand in hers, sat the leader of that choral strain. Though more robust, she was not less beautiful; the deepest touches of human love and sympathy beamed from her countenance; her voice was clear as that of the early lark, melodious as the playful rivulet; her song was that of the angels that touch their harps round the throne of the Eternal One, "Holy, holy, holy Lord! Be thy glorious name adored." And there were other faces amidst that gloom, and other voices joined in that sweet anthem, which will live in this heart long as its pulses throb. The deep bass was borne by one on whom the twilight rested sufficiently to show the experienced eye, that that fell disease, which had already thinned the joyous circle, had begun to steal away his life, for his eye glistened, and a bright hectic tint was on his cheek. While I looked on him, the scene changed, and

it was again early morning, the rising sun just tinged the clouds in the Eastern horizon. The windows of a silent chamber looked towards it. I was within. There was a bed, round which the curtains were closely drawn, and by it sat a lone watcher; he had just laid down his volume and extinguished his taper; he had been reading the words of him of Nazareth,—"Let not your hearts be troubled, ye believe in God, believe also in me; in my Father's house are many mansions. I go to prepare a place for you, and I will come again and receive you unto myself; I will not leave you comfortless, I will come to you; peace I leave with you, my peace I give unto you." The words had been as balm to his spirit, and the wish of peace had rested upon his soul. He was in the flush of early manhood, all its eager impetuosity speaking in his countenance, and his light frame braced with energy; that countenance was calm as the scene before him; yet did the frequent heavings of his breast betray his deep emotion, and there was a touch of sternness in his eye, and muscular eagerness in his compressed lip, which told of the deep struggle in his inmost soul.

There was a faint whisper, and his ear bent to catch it; it was a request to draw the curtains of the bed, and raise the head of its feeble occupant a little, that he might look again upon the lovely scenery, and bear upon his passing spirit the last touches of its beauty. The wish was gratified; and the increasing light rested upon the countenance of one from whom you would almost think you saw the spirit passing; for a moment the dimness had left his eyes, and his worn features were lighted up with delight at again looking on nature's glorious scenery. Months had passed away since the angel of death had whispered that his days were numbered, and for many nights and days he had awaited in calm tranquillity his immediate coming. Some tears had fallen in secret for the loved ones he was leaving, but no human eye had witnessed his emotion; now he felt the chillness of the grave creeping over his limbs; he thought not to have seen that opening morn, and it was as an added drop to his cup of blessings. But the brightness soon left his eyes, and the heavy lids fell over them; yet did the more than peaceful, the blissful expression still rest on his worn

features, no muscle stirred, and I thought the spirit had passed away, that it was called to its heavenly home with the voice of the early morning, bearing on its wings the odours of the opening flowers. But it had not; it still lingered within its clay tenement, as if loath to leave the partner of its past existence, the fosterer of its early powers, the executer of its matured conceptions; for he turned his head feebly, and his eyes seemed as though they sought some object, and then his lips moved, and the young man bent over him with intense interest, and wrote in a little book the last whispers of the retiring spirit.

The words were few and simple, but they told his soul's history; they were indistinct, and half expressed, and the mind had to fill up their vagueness; but, when it did so, they were beautiful. "My dear girl, it will not be long." And as his eye caught that of his brother, he said, "It would be worth inquiring if any one had a picture of my father." When asked whether he should like to see it, he answered, "Oh! very much; but I trust soon to see the reality." His heart, busy with its household loves, already anticipated the society of those who had gone before him, and a sister's affection, and a father's care, were among the last sweet thoughts he took with him to eternity. And then through the death-stillness of that chamber floated a low sweet sound; it was the breathed music of one of those beautiful psalms, the creations of indwelling holiness; it seemed as the language of the spiritual world, for never did music so steal through every pulse of being. It ceased; and the few words which followed told of the thoughts the notes suggested—immortality, spirituality. And then, after a pause, he went on: "Before death, before death, I thought they would have treated him with reverence; but they uncovered his head —they treated him with scorn and rudeness." His voice ceased, but his lips still moved; his mind wandered, but it was plain that it was with Jesus, lingering among the crowd before the judgment-seat, wondering how men could be so base as to treat "the Holy One and the Just" with ignominy; he who had gone about among them from village to village on his errands of mercy, sending the leper home clean from his abode in the desert, and the

maniac clothed and in his right mind, from his dwelling in the tombs; who had fed them by thousands in the lone wilderness, and preached to the poor the glad tidings of a Father's love. There was a long pause, and then there was another effort; he was about, he said, to tell a dream he had had, but his voice faltered, the effort was too much, the taper had thrown its last gleamy flicker, and darkness was about to obscure it for ever. Raising his feeble eye, he said, gently but distinctly, "I am dying." The young man left his bedside; it was but a moment, and a little group stood round it; each stooped to receive his parting salutation, and then there was a dead silence,—the spirit had returned to God who gave it. And with so slight an effort did those tried associates, the soul and body, part for ever. Why, his limbs moved not, neither was there sigh or groan, and that frame which but a moment before was animated by a soul pure as the stream that flows by the throne of the Eternal, lofty as the highest heaven, was a lifeless mass, even now resolving itself into its original properties. Yet was the separation beautiful; it had borne him company in all his joys, had been the vehicle of his mental energy, the instrument of his overflowing love; through it he had sympathised with the unfortunate, and borne a noble part in the struggle against wrong. And when premature decay had crept over it, and it no longer obeyed the volitions of his active spirit, it had been the medium of his domestic affections, had aided him in drawing more closely and tenderly the bonds of family love, and pouring into the hearts of the dear ones he was leaving, lessons never to be forgotten.

But they—that little circle, to whom he had so long been the father-brother—how did they bear the parting? That gentle sister, his companion in the sacred trust, did her spirit sink beneath the trial? No; with calm firmness she closed his eyes, and kneeling between her surviving brothers, offered up, in clear and unfaltering accents, an earnest prayer to their Almighty Parent for consolation and protection: and it was given; and with calm resignation they parted with this their longest loved, their dearest earthly affection.

And the vision departed; and I looked again on the fair face of nature, and I saw that it had no beauties like

those of the mind of man, when it shows its dominion over matter.

REVIEW.

Unitarianism Confuted: a Series of Lectures, by Thirteen Clergymen of the Church of England. Liverpool, Perris; Hamilton, Adams, & Co., London.

Unitarianism Defended: a Series of Lectures, by Three Protestant Dissenting Ministers of Liverpool. Liverpool, Willmer & Smith; John Green, London.

(Concluded from p. 182.)

THE Rev. Henry W. M'Grath's Lecture, "The Sacraments practically rejected by Unitarians," just proves, that the Church of England holds its own view of Baptism and the Lord's Supper, and that Unitarians do not hold that view. In this discourse, Roman Catholics and Unitarians are represented as in opposite extremes of error, while the Established Church holds the truth between the two. We think, however, and we regret that it should be so, that in the case in question the last party has retained too much of Catholic superstition. Perusal of Mr. M'Grath's lecture does not dislodge this opinion from our minds; and the readers of Mr. Martineau's discourse following, will find sufficient ground for entertaining this estimate of the Church of England's Sacraments. "Christianity without Priest and without Ritual," by that gentlemen, is a valuable sermon, containing great and noble views. It distinguishes strikingly the offices of the priest and the prophet. Men, originally desirous to propitiate God by presents, as they would propitiate one another, got into the use of ceremonial forms, simple and intelligible at first, but at length requiring a certain class of persons to understand and manage them, whose officiation alone was believed to be available. Hence arose the priesthood, having the tendency to press down the human spirit, by intervening between it and its Maker with certain forms, by certain persons alone conducted. The office of the prophet had the converse tendency to this. It elevated the human spirit, by bringing the mind of God, which the prophet revealed, into close contact with the mind of man, teaching the affinity of the human spirit with God, and awakening it to greater excellence. The

priest had his temple made with hands; but the prophet proclaimed humanity to be God's temple, and there sought to call forth sentiments worthy of the Divinity. The Jewish religion, though it contained a priesthood, placed the prophet's office above it, and to that, and not the former, was it indebted for its chief excellence. Moses the prophet *made* Aaron a priest. "And who," asks Mr. M., "cares now for the sacerdotal books of the Old Testament compared with the rest? Who, having the strains of David, would pore over Leviticus; or would weary himself with Chronicles, when he might catch the inspiration of Isaiah? It was no pontifical spirit that exclaimed, 'Bring no more vain oblations; incense is an abomination to me,' &c.; 'wash you, make you clean.' Whatever in these venerable Scriptures awes us by its grandeur, and pierces us by its truth, comes of the Prophets, and not the Priest."—p. 10. By the Prophets, Mr. M. does not understand mere seers of future events. "The Prophet is the representative of God before men, commissioned from the Divine nature to sanctify the human. He bears a message *downwards*, from heaven to earth; his inspirer being above, his influence below. * * * He is charged with the peace of God, and gives from it rest to the weariness, and solace to the griefs of men. * * * He is one to whom the primitive and everlasting relations between God and man have revealed themselves, stripped of every disguise and bared of all that is conventional. * * * An earnest speech, a brave and holy life, truth of sympathy, severity of conscience, freshness and loftiness of faith—these natural sanctities are his implements of power."—pages 10, 11. Having explained, at large, the difference between the prophet with his faith, and the priest with his ritual, Mr. Martineau proceeds to prove, that in her sacraments, the Church of England partakes not a little of the priestly character, pretending to sacred *charms*, which must be managed by an Apostolical succession of priestly mediators, and which are necessary, along with faith, to acceptance with the Deity; and on the other hand, that Christianity is entirely free from the sacerdotal character, while it is a glorious exhibition of the prophet's mission. On both these heads, Mr. M.'s remarks are deeply interesting.

Referring our readers to this excellent discourse for the particulars, we would here, in order to prevent a seeming contradiction being supposed, by those who only read this review, between Mr. M.'s sentiment concerning Christianity, *that it is without priest and ritual*, and what he has stated concerning the priesthood of Jesus in a former lecture (see Pioneer, p. 79), we would here only remind our readers, that the priesthood of Christ was a Jewish idea, and illustrated in the Epistle to the Hebrews in deference to Jewish feelings. Priesthood is applied to Jesus, but not to his Evangelists and the overseers of his churches; and "it is declared to belong to him only after his ascension. It is said that, while on earth, he neither was, nor could be, a priest; and if it is admitted that he holds the office in heaven, this is only to satisfy the demand of the Hebrew Christians for some sacerdotal ideas in their religion, and to reconcile them to having no priest on earth. The writer acknowledges one great pontiff in the world above, that the whole race may be superseded in the world below; and banishes priesthood into invisibility, that men may never see its shadow more."—p. 29.

"The Nicene and Athanasian Creeds explained and defended," by the Rev. R. Davies, is a meagre and unsatisfactory apology, for not only error, but, in the case of the Athanasian Creed, for a mass of contradictions and absurdity. At the end of the lecture, Mr. Davies gives a table, containing in three columns, the Apostles', the Nicene, and the Athanasian Creeds, and Scriptural proofs in a fourth. A glance at this table convinces us, that the two last creeds are not Scripturally supported. Mr. D. endeavours to repel certain charges brought against the Athanasian symbol, of which its uncharitableness is one. For the sake of the church where such a creed is read, we regret that such an attempt at apology should be required; we regret, still more, that the charge of uncharitableness remains as strong as ever, notwithstanding the sophistry of its explainer and defender.

In the lecture of the respondent to Mr. Davies, there are weighty matters for the consideration of him and all who think with him. In "Creeds the Foes of Heavenly Faith, the Allies of Worldly Policy," by Mr. Giles, the tendency of these instruments to "disqualify the mind

for the pursuit of truth," by creating mental apathy and mental indifference, by "paralysing the faculties of weak or sensitive natures by which they deprive them of all power for calm and deliberate examination, by fear of being excluded from their church, discarded by their friends, cast into hell, losing the favour of God and the friendship of Jesus," if they should differ from them in the slightest point; by stunting the most energetic intellect, employing it in fruitless arguments in defence of the productions of ignorant ages; the tendency of creeds thus to disqualify the mind from the pursuit and reception of truth, is ably urged by Mr. G. in his first division. In this part also he replies to the argument, that creeds beget unity of faith, by showing that they have created more heresies than they have checked; and by proving that the Church of England herself, with all her creeds, is full of the most diverse opinions. In his second division, the corrupting tendency of creeds, their influence in destroying sincerity and simplicity, their subservience to the ends of covetousness, pride, and ambition, is painted in strong, but too true colours. While, in the third division, the good, and generous, and wise, and great, even in creed-supporting churches, is candidly admitted. The whole lecture is vigorously written, and is enriched with historical illustrations. Its only fault is, that into places where certain points are discussed, observations are intruded and mixed up, which should have been confined entirely to their respective sections.

"The Personality and Agency of Satan," by the Rev. Hugh Stowell, it would be vain to deny, has in its favour a considerable *show* of Scriptural evidence. But it is appearance only; nor a whit more reality, because Unitarians differ from one another in their explanations of the passages produced by the Orthodox. The *revelation* (as a part either of Judaism or Christianity) of the doctrine of Satan and satanic assistants, we, with Mr. Martineau, most decidedly deny; and this denial, we hold, we have reason to make, whether the explanation following be esteemed in whole the most correct or not. We do not by any means agree in all its statements, but still esteem it worthy of consideration. Mr. Martineau says, in reply to the Trinitarian statement concerning the personality

and agency of Satan and his assistants, "In opposition to this statement, I submit, that in neither the Mosaic nor the Christian dispensation, have we any *revelation* of the existence of such a being, or any doctrinal solution of the problem respecting the origin of evil. Let me not, however, be supposed to say, that no such beings as Satan, the fallen angels, and demons, are *named* in Scripture. I do not pretend to fritter all these away into personifications and figures of speech. I have no doubt that some of the sacred authors believed in the real existence and agency of such beings; I have just as little doubt that others did not, and that the Hebrew conceptions on this subject underwent a regular developement in the course of their history, no part of them having any origin in *supernatural revelation*, but the whole being either the result of natural speculation or a gift from foreign tribes. This will be thought very shocking by those who, maintaining the plenary inspiration of the Bible, cannot imagine that it contains any traces of the notions and sentiments of its various times; and cannot think of admitting even an *incidental allusion* that is not an *infallible oracle*. But, until it can be shown, that a person inspired is unable to form an opinion of his *own;* that he has no ideas from education and position, no prepossessions in common with his age; that from Moses to the John of Patmos, every scriptural author is an unerring authority, not merely in faith and morals, but in cosmogony and physics, in geology and astronomy, in natural history, physiology, metaphysics, and medicine; we may venture to maintain, on the ground of *historical evidence*, that the belief in witchcraft and charms, in angels and devils with Chaldee names, in demoniacal possession and Satanic inflictions, may be no result of revelation, but one of the natural traces of time and locality with which the Scriptures abound."—*The Christian View of Moral Evil*, by Martineau, p. 15, 16.

Mr. Stowell has taken up the simple question of Satanic personality and agency, and answered it affirmatively. Mr. Martineau has entered a larger field of discussion, in his admirable discourse, "The Christian View of Moral Evil." Two great lines of opinion are apt to be drawn, he maintains, concerning moral evil,—the one

being the conclusion of conscience, and the other of the understanding,—and the difficulty lies in their opposition. Conscience, hating sin, views it as the *Enemy* of that Great Being, to whom all excellence is ascribed. The understanding, on the other hand, resolving all things originally to the will of God as the First Cause, looks upon sin rather as his *instrument*, adopted by him to execute a good ulterior design. How are these two views to be reconciled? or shall the one be adopted altogether, and the other rejected? In prosecuting this inquiry, Mr. M. first takes counsel of philosophy, then of Scriptural doctrine, and, lastly, of Christianity as a practical guide of life. "I propose," he says, "to advert, first to the speculative, secondly to the Scriptural, thirdly to the moral relations of the subject, to inquire what relief we can obtain from philosophical schemes, from Biblical doctrine, and from practical Christianity," p. 6. It would be impossible to give, in a sketch, anything like a fair representation of the manner in which Mr. M. has conducted this inquiry. While we do not entirely coincide with his conclusion,—and he himself does not profess to clear away every difficulty by any learning acquired or genius exercised, for still the subject of moral evil baffles the wisest,—we yet do no more than justice to Mr. M. in affirming his lecture to be one of the most powerful, useful, admirable discourses that have fallen into our hands. The strength of a giant has been called forth in grappling with a very difficult subject.

"The Eternity of Future Rewards and Punishments," by the Rev. William Dalton, forms the concluding Lecture of the Trinitarian Series. Of all false doctrines, that of endless torment, coupled with endless sinning, is assuredly the most opposite to the spirit of Christianity, and the greatest obstacle to practical improvement. A rational fear of punishment, as the consequence of sin, though by no means so excellent a motive to virtue as the love of virtue and of God, and the hope of the society of the blessed, is yet worthy of a place among the means of educating human beings; and the actual punishment of sin, until it be corrected and destroyed, is a part of Divine goodness, more distinctively called justice. But *endless* punishment, and *endless* sin,—how can rational

and feeling minds maintain such a doctrine? We confess with Mr. Giles, that it is perplexing to comprehend how it finds advocates. "We tread not," says Mr. G. "knowingly on the crawling worm; we hear not insensibly the inarticulate voice of the sick and dumb animal; and yet, many of us who would not look unmoved on the last spasms of an expiring dog, can believe that God regards with ruthless sternness the eternal tortures of numberless eternal spirits." Mr. Dalton has, not without plausibility, contended for this dire doctrine; but before truth, error cannot stand; and before the spirit of Christianity, the doctrine of endless and uncorrecting punishment must fall. Mr. Giles's reply, contained in his lecture, "The Christian View of Retribution hereafter," forms a suitable antidote to Mr. D.'s argumentation. This lecture consists of three parts. In the first, its author makes some positive statements respecting the personal nature, terrible evil, and punishableness of sin. In the second, he reviews some of the arguments pleaded for the eternal misery of the wicked, and states his grounds for rejecting that doctrine. And in the last place, the plea of the Orthodox, that *the glory of God requires* eternal torment, is forcibly exposed, by showing that *all* the Divine attributes are concerned in securing the final *expulsion* of sin and misery, instead of perpetuating them.

We have now arrived at the end of this controversy, having noticed all the lectures in the order in which they appear in the syllabus which announced them. But deviations in the actual order of delivery have taken place, in consequence of which, Mr. Martineau was the concluding lecturer on the Unitarian side. Availing himself of his position, Mr. M. has ably wound up the controversy with some general remarks. Mr. Dalton has done the same for his party. Each series of lectures, "Unitarianism Confuted," and "Unitarianism Defended," is preceded by a supplementary number: the Unitarian supplement containing not only a preface and contents, but also the correspondence through the newspaper press between the contending parties, which we have given in preceding numbers of the Pioneer.—*Vol. XIII. p.* 96–122.

We shall take the liberty of closing our notice of this remarkable controversy, with some general observations,

On comparing together the productions of both parties, there is a decided contrast not only (as was to be expected) in regard to particular doctrines, but in the general tone of the parties, and their mode of conducting the discussion. Some points of this contrast we think worthy of animadversion.

1. As to charity. The great commandment is charity. This is the distinguishing spirit of Christianity. How, then, has it been displayed by the respective parties? Strong language in exposure of error is allowable, it is often needful and unavoidable. Accordingly, the Unitarian lecturers have spoken freely their sentiments in this respect. But their opponents have not been content with the exercise of this just liberty. They have gone farther. They not only judge the opinions and arguments of Unitarians, but pronounce absolutely their everlasting condemnation, if they continue in their present belief; they charge them repeatedly with criminality towards the Bible and Christianity, and refuse to call them Christian brethren, or hold out to them the right hand of fellowship, or place themselves on a level with them as common inquirers after truth. To collect together all the uncharitable sentences that occupy the lectures of the "thirteen Clergymen of the Church of England," would be to fill a tolerably sized pamphlet. How amiable such a work would appear! How edifying for Christians to read! How edifying also for those who stand apart from Christianity! How worthy of the dignified Church of England, which, not content with having the law, and the Universities, and fat livings, and other good things of this life, on its side, must also excommunicate the conscientious Dissenter from the presence of God for ever, unless he abandon his patiently wrought-out convictions! On the other side, the productions of the "Three Protestant Dissenting Ministers" breathe freely the catholic spirit of the Gospel, which not only maintains universal salvation as alone worthy of the Father of mercies, but more particularly discerns in every sincere inquirer after Christian truth, a brother disciple, though in his conclusions he should differ from them, and be adjudged by them in some or many points to be in error. The beautiful overtures of charity made by the

Unitarian Lecturers—their earnestly expressed desires for a universal church, maintaining the unity of the spirit in the bond of peace—form a distinguishing merit on their side, which, it is much to be regretted, their assailants so greatly want.

2. The "Thirteen Clergymen" taunt Unitarians with having no common standard of faith, and therefore no bond of union, such as the Church of England has in her Articles and Creeds. To this the words of Mr. Martineau, in his closing lecture, form the most suitable reply. "Plausible as this complaint may appear, I venture to affirm, that it is vastly easier to ascertain the common belief of Unitarians, than that of the members of the Established Church: and for this plain reason, that with us there really is such a thing as a common faith, though defined in no Confession; in the Anglican Church there is not, though Articles and Creeds profess it." Any one who knows the theology of the Church of England at all, knows that it varies from a near approach to Romanism on the one hand, to Unitarianism on the other. No such vast contrast of opinion will be found in the actual Unitarian body. We cannot say, that in any church there will be found more *real* union of sentiment and spirit, if so much, as in our own, freethinking as it is, bound by no creeds or articles of subscription. Even in the present controversy, to go no farther, we find greater unity of doctrine and spirit in the lectures of the three Protestant Dissenting Ministers without subscription, than in those of the subscribing Churchmen.

3. The talent displayed in this controversy deserves to be noticed. Some of the Trinitarian lecturers have displayed some little ingenuity. Plausibility they have not wanted. But nine-tenths of their effusions are, after all, threadbare repetitions of long confuted accusations, and a revival of stale arguments and illustrations. Much on the other side must also have been expected to be without novelty, considering the frequency with which this controversy has been agitated, and the many minds whom it has called into the same field of action. Yet, to characterise justly the Unitarian Lectures, we must speak in terms of the highest admiration of the wonderful freshness which they have given to a seemingly exhausted subject. Nor

is this all; we must acknowledge the lively gratification we have received from the original—at least to us new—pleadings and illustrations with which these lectures are adorned. If no other benefit shall arise from this discussion, fortunate it is that it has been the means of calling such compositions into existence—a treasury of the most valuable criticism, philosophy, morality, divinity, and, to crown all, spiritual piety.

4. The Trinitarian lecturers, as almost invariably has been the case, have entered on this controversy *ignorant* of Unitarianism. Not so their respondents; they have shown a comprehensive, not partial acquaintance with both sides. The Orthodox lecturers refused to hear the defence of the doctrines they assailed, from the lips of their advocates. The latter heard what their opponents invited them to hear, even though previously not ignorant. Which of the parties acted most judiciously, most candidly, with most earnestness in the acquisition of truth, with most strict fidelity to the duty of receiving and giving instruction in the spirit of fallible and conscientious men? This question needs only to be put, to force an answer—one only answer—on our minds. In the concluding Unitarian lecture ("Christianity without Priest," &c.), Mr. Martineau observes: "We have personally listened, and personally inquired, and earnestly recommended all whom our influence could reach, to do the same; and few indeed will be the Unitarian libraries containing one of these series of lectures, that will not exhibit the other by its side. You have entered this controversy, evidently strange to our literature and history; and any deficiency in such reading before, has not been compensated by anxiety to listen now. Your people have been warned against us, and are taught to regard the study of our publications as blasphemy at second-hand; and were they really so simple as to act upon your avowed wish, 'to beget a deep spirit of inquiry,' and 'plunge into the investigation of Unitarian authors,' and judge for themselves of Unitarian worship, they would speedily hear the word of recall, and discover that they were practically disappointing the whole object of this controversy," p. 44, 45.

We sincerely thank the Unitarian ministers of Liverpool for their powerful defences of Scriptural and rational

truth, for their manly stand in behalf of Christian freedom and Christian liberality. They have worthily earned a tribute of unanimous praise from their denomination, and, we are inclined to think, also the candid judgment of many of other denominations, should their discourses be read by many such, as we earnestly hope.

MONTHLY RECORD.

MAY 1, 1840.

"Sunk though he be beneath the watery floor,
So sinks the day-star in the ocean's bed."

DR. CHARLES FOLLEN, who was lost in the steamer Lexington, Jan. 7, 1840, was born at Romrod in Hesse Darmstadt, in the year 1796. His elder brother, Augustus Follen, is now a professor in the University of Zurich in Switzerland, and is an eminent German poet. Another brother, whom we have heard spoken of as distinguished for his literary talents, is now a citizen of Missouri.

Previous to the year 1824, Dr. Follen was a professor of the civil law in the University of Basle, in Switzerland. He taught his science with a spirit of freedom worthy of the earliest days of the little republic in which he lived. In his character benevolence and perfect gentleness were so happily blended with the greatest courage and firmness, that he was regarded by the students with a love approaching to enthusiasm. His animadversions on the subject of government and law became displeasing to Austria, a power whose iron and relentless despotism is felt far beyond the limits of her territory. A formal demand was made on the authorities of Basle, that Professor Follen should be delivered up to Austria, to answer for the freedom with which he had spoken of absolute governments. The question was debated, and the demand was refused; but afterward, at the pressing instances of the Austrian government, and through fear of provoking the vengeance of a power which they were too feeble to resist, the authorities of Basle instituted a preliminary process against Professor Follen, in consequence of which he left Switzerland. He first went to France, where he was kindly received by Lafayette, who was just coming out to America, and who offered to bring him out with him and in-

troduce him in this city. This proposal he modestly declined, although it was his intention to make the United States his place of refuge. In the autumn of 1824, after Lafayette's return to France, Dr. Follen came out to America. He was soon afterward employed as a professor of German Literature in Cambridge College, where his kindness of manners and varied knowledge made him extremely popular with the students. He subsequently embraced the profession of divinity, and was for a while pastor of a congregation in this city. At the time of his death he resided at Lexington, in Massachusetts, where he had the charge of a religious society.

He was a man of strong intellect, much cultivated in the various departments of knowledge and inquiry, and his judgment was calm and solid. His experience of the evil of arbitrary governments, joined to the feeling of universal good will, and to the gentle spirit of hope which were ever strong within him, led him to embrace the purest democratic principles in regard to government and legislation. The world had not a firmer, a more ardent, or a more consistent friend of human liberty. His passions, naturally energetic, were all so perfectly subjected to the control of the higher qualities of his character, that, although you saw that they were not extinct, you saw, at the same time, that they were held in their place and overruled by justice and benevolence. No man could have known him, even slightly, without being strongly impressed by the surpassing benignity of his temper. He is taken from us by a mysterious Providence in the midst of his usefulness.

> "It was that fatal and perfidious bark,
> Built in the eclipse and rigg'd with curses dark,
> That sank so low that sacred head of thine."
>
> —*New-York Evening Post.*

We had hoped the abomination of Church Rates would long ere this have ceased to vex the Dissenters of England—that legislative enactment would have provided a more just mode of raising the necessary means to whitewash churches and make clean the garb of the clergymen. Had the Dissenters been true to themselves, this measure of justice might have been effected. Even now, in many

places at least, they have only to attend the Vestry-meetings and oppose the Rate, and it would cease. To suffer themselves to be self-taxed, to be accessaries to what they consider wrong-doing, is most preposterous. "He who allows oppression, shares the crime." We have been much pleased with the following address of Mr. Bateman, of the Poplar Institution, delivered at a vestry of Bromley, St. Leonard, near Bow, Middlesex, February 7, on a Church-Rate of fourpence in the pound being moved by the Churchwarden and seconded by the Overseer.

Mr. Bateman said,—I attend this morning for the purpose of performing what has been impressed on my mind as an imperative duty; in doing which, I hope it will not be necessary to state, that I mean no personal offence to any individual. The worthy Churchwarden who presides, and will no doubt perform his duty with impartiality, and the promoters of this motion, are, so far as I know, entire strangers to me. I know that, in adopting the course I propose, I lay myself open to misconstruction, as all persons do who endeavour to correct abuses; but it is a consolation to know, that personally I can have no animosity against any one. Neither can it be justly said that I am actuated by a spirit of intermeddling, or for the mere purpose of opposition or antagonism. This is the first time that I have attended at any of your parish meetings, nor have I any intention of repeating it, unless I am compelled to it. Poor-rates, and highway-rates, must be raised, and I believe are properly disposed of; but when you talk of proposing a church-rate, it is a very different affair. This is a question of conscience, of liberty, of principle, so urgent that I cannot stay at home. Neither is this matter, so far as I am personally concerned, a question of pecuniary consideration. Personally the sacrifice which I shall make, even by attending to make this opposition, will be considerably more than my share of the paltry rate proposed. If this was a mere matter of shillings and pence, I would leave it to others who have a greater stake in it to fight it out. Nay, if this were a question whether the rate should be paid by the Churchmen or the Dissenters, I should be loath to interfere. The sole cause of my interfering is this: I consider it a question of principle, and

as an honest man, I cannot help opposing the rate. Mr. Chairman, I was in hopes that these exhibitions were at an end. I was in hopes that, after the many and enlightened elucidations of this subject given to the world by gentlemen of all parties—some of them by clergymen, and members of the Church of England; after the many defeats of church-rates in different parts of the United Kingdom, showing that when the people as a body have the least chance of manifesting their real feelings—such feelings are in direct opposition to these rates; after the investigation of the subject by the Legislature, and the understood promise of her Majesty's Ministers that the obnoxious rate should be abolished—a promise which, I apprehend, they are prevented from fulfilling only by an interested party; after all this, it might have been expected that some means would have been adopted to prevent a recurrence of these proceedings. Mr. Chairman, what is the purpose for which we are assembled here? To levy a rate for repairing the church. As far as I can learn the object of this rate by the estimates laid before us, it includes also the beadle's hat and cloak, parish clerk's salary, organist, organ-tuning, wine for the church, fees at Doctors' Commons, and various other matters of this kind; the English of the whole being, that the whole of the inhabitants of the parish are to pay for repairing the building used by a particular sect in the parish, and supporting the religion of that sect. I said *all* the inhabitants, whether they be Jews, Turks, Infidels, or heretics —whether they are Quakers, that hold the Church in abomination—Catholics, who consider the Church to be an heretical usurpation—Dissenters, who consider that they hold a much purer worship—Unitarians, who consider the Church worship next to idolatry—Christian philosophers, Deists, Socialists, and unbelievers, who have nothing in common with Church worship—all are included; all those who, if they have any conscience, necessarily exclude themselves from Church worship, and who (if the Church be true to itself) are excluded by the Church's own articles. Yet all are to be compelled to contribute—all forced against their consciences, and their convictions, and their principles, to contribute to the repair of a church which they do not visit, and to the sup-

port of a religion in which they do not believe! And *we* are to do this—*we*, the inhabitants of Bromley, in vestry assembled—*we*, the rate-payers of this respectable parish, are to commit this injustice—*we*, in this enlightened age and country, *we* are thus to trample on all the rights of conscience, and all the liberty of the subject, and all the claims of justice and right! No, I will never believe, until I see the votes recorded, that we can be so lost to ourselves, to our interests, to our neighbours' rights, to our country, or to our God. Mr. Chairman, you ask me, who never go to your church, to pay for the repairs of the church! Might I ask, what ever could put such a thing into your head? It is evident that if such a proposition as this was made for the first time in the present day, it would at once be scouted. Are you so very poor that you cannot afford to pay for the repairs of your own place of worship? What! the most wealthy church in all the world; the revenues of which include one-tenth of the produce of the kingdom, and not only so, but one-tenth of the labour which produces that tenth,—an establishment which, in every one of the 10,000 parishes in the country, has its temple, with bishops whose revenues are so princely that they would in some other countries purchase the whole principality—establishments of education, universities the most amply endowed in Europe—ecclesiastical courts and ecclesiastical fees withal, and I know not what else! It may be said, what has this to do with the repairs of the church? Why, everything. For what were those princely revenues granted? The tithes were originally apportioned in this manner:—One portion was allotted to the bishops, another to the poor, a third to the sacred edifices, and the remaining fourth to the officiating priests. Thus it was when Augustine the monk came here on his mission from Pope Gregory. Thus it was long before these princely revenues came into the hands of their present possessors. One-fourth portion to sacred edifices. This was when the incomes of the church were much less than they are now. Mr. Symons, in his excellent pamphlet, has shown "that the repairs of the church, including chancel, nave, belfry, ornaments, vestments, and the churchyards, were charged both by law ecclesiastical and civil on the tithe, and defrayed from

it, from the establishment of parish churches down to the latter part of the 13th century." That was the law then; and there is no Act of Parliament up to this moment, imperatively throwing the repairs upon any other individual. The very fact of our being here to-day shows that the law is as I have stated it. Think you, if the law was imperative upon the parishioners to pay for the repairs, they would give us any option about it? Think you, they would allow it to be discussed? Think you, they would trouble you for your votes? Think you, they have not had plenty of exposure and contumely, to run the risk of any more, if they could get the money without it? Oh no! Thus stands the law upon the subject. The repairs of the church lie upon the occupiers of the church, unless those occupiers can contrive to shift them upon others. You (the parishioners) are liable to these repairs, if by your vote you render yourselves liable. And if you do vote, and make yourselves liable—thus adding another rivet to your fetters—I can only say, that so far as I am concerned, you shall do so with your eyes open. But I hope better things of you. Mr. Chairman, why do you ask me, who never go to Church, to pay for repairing your place of worship? Is it because at your place of worship you have better teaching than at my own? This, I admit, is a delicate point. The sanctuary of thought is the most holy of all sanctuaries. A man's religion is his own personal concern—a thing between his conscience and his God; and no man has a right to interfere with it. I have no right to ask you what is your belief in matters of religion; and you have no right to ask what is mine. And to this freedom of conscience I hold every man entitled, not only as a Christian or as a Protestant, but as a man—be he Pagan or Mahomedan, Owenite or Atheist, fanatic or bigot—no one has a a right, without his leave, to obtrude between a man's soul and his Maker. The only way in which this right—more valuable than riches—can be taken away, is in a case like the present, where a man or a set of men, come to another and say, "*You* must pay for supporting *my* religion." "Why, what is *your* religion," says the other, "that *I* should support it?" And he has a right to say so. Down at once fall the walls of the sacred sanctuary.

In the spirit of Esau, you sell your birthright for a mess of pottage—for a few paltry pence you allow another man to interfere between you and that, which, if you had any regard to freedom, or Protestantism, or Christianity, or humanity, you would preserve as the most sacred treasure that a pious ancestry had handed down to you. Oh, if there be one true churchman among you—one man who really believes in the religion which he wants a rate to support, if it were my case, having the means, I would throw down the whole of the rate required out of my own pocket, even if it were the last farthing I had in the world, rather than give others a *right* to interfere in my religion, to bring its superiority under discussion, and rob me of that which the poorest Dissenter in the land, if he be a conscientious one, holds dearer to him than the wealth of the Indies. As long as you refuse to do this, and insist upon our paying for your churches, you may rest assured we shall not scruple to exercise the right which you thus give. If we are to have nothing else for our money, at least we will have the satisfaction of lifting up our voices against the tax and showing its injustice. We don't ask you to pay for our places of worship, and what better is your religion than ours? What better are the teachings carried on once a-Sunday at the church that we are called on to repair, than at our own places of instruction? No doubt, when the church-rate was first established (or rather the tithe), the church might give the best instruction which the age afforded; but is there any pretence of this being so now? What man will say that the Catechism, the Articles, the Creed, and the Homilies of the Church of England, are the best means for the spiritual culture of man according to the extended light and knowledge of the present age? The very question seems an absurd one to put. Surely—for reading a number of forms, a good portion of which are purely conventional, and in the present day unmeaning—for giving a few exhortations recognised so universally, and repeated so commonly that they have ceased in a great measure to have any effect—for discussing certain dogmas which enter not into man's heart or spiritual character—for making sectarian attacks on this or that party (and who does not know that in

these chiefly are comprised the instructions of the Church of England?)—the clergy are sufficiently remunerated by their princely endowments, without seeking, in addition, to make strangers pay for supporting their places of worship. Why, we have our places of instruction—some of us are attempting to give real, solid, useful information to the people. We do this without the Church; and we never require the Church to assist either in paying for our organs, wine, or beadles' hats, or repairing our places of worship. Mr. Chairman, there is much more to say on this important subject, but I am unwilling to engross more than my fair share in this discussion. Whatever is the result of this attempt, I shall rest satisfied (which I could not otherwise have done) that I have discharged a duty. It is quite evident to my mind, that the matter only requires to be exposed in order to be removed. It may not be removed at once—it may require repeated enforcement of the principle before it be fully acted upon—but assuredly it will come, if there be anything but cant in the expression of "religious equality"—if truth be "strong and must prevail"—if Churchmen believe that "they ought to do unto others as they would others should do unto them;"—if Dissenters and Non-churchmen will be true to themselves and their country, and their conscience and their God, I feel no doubt that the result will be, the entire abrogation of such an unjust rate as is now attempted to be imposed. In the meantime, I move, "that the consideration of the rate be adjourned for six months."

We are happy in adding that Mr. Bateman's amendment was carried.

Manchester Ministry to the Poor.—On Monday evening, February 24, the seventh annual meeting of the subscribers and friends of the Ministry to the Poor (which is supported by the four Unitarian congregations), was held in the boys' school-room, Lower Mosley-street, Manchester, and was very numerously attended. The Rev. Wm. Gaskell was called to the chair; and the Annual Report was read by the Rev. J. G. Robberds, Hon. Secretary. It presented a melancholy picture of want and suffering among the poorer classes, in the neighbourhood

of Miles Platting, Oldham Road, which is the chief scene of the labours of the Rev. George Buckland, the Minister to the Poor. "Nor," states the Report, "have want and sickness been the worst evils to deplore; the wretchedness attributable to these causes is far less extensive than that continually arising from the intellectual and moral degradation of numbers amongst these classes." The minister's visits, which during the year had somewhat exceeded 4,600, had been for the most part paid to the sick, the aged, and the destitute, amongst whom they had not seldom proved ministrations of relief and comfort, both temporal and spiritual. Of £49 : 2*s*. expended by him in relief to the sick and aged, £30 had been furnished by individual kindness; he had also been liberally provided with wine, which had been of great service to the sick, and had also received a very large quantity of clothes, both new and second-hand, which he had distributed, where he knew such aid to be required and deserved, in 113 families. The Committee acknowledged the valuable aid of the Ladies' Sewing Society, formed in the beginning of last year, for the purpose of providing a regular supply of clothing to be placed at Mr. Buckland's disposal; also to the Union Clothing Society, and to twenty-six individuals contributing in this way. The increasing usefulness of the Miles Platting Sunday-school and institutions connected therewith, was adverted to, and an encouraging and satisfactory statement given of the attendance both at the Sunday-school and the evening public religious service. The remainder of the Report was chiefly occupied by extracts from eleven monthly Reports of Mr. Buckland to the committee, which presented many melancholy pictures of the most lamentable destitution and disease, in some instances by no means the result of idleness, intemperance, or other vicious habits. In his Report, dated February 3d (instant), Mr. Buckland states, that, at the request of the Mayor, he had undertaken to assist in a statistical inquiry, through No. 1 district, with a view to ascertain from personal observation the exact condition of the working people. He was so engaged upwards of a fortnight; and though visiting the abodes of distress and penury was no novelty to him, within no similar period had he ever before seen a tithe of the suffering and

misery thus brought under his observation. Vast numbers of persons were either wholly unemployed, or only having work at short and uncertain intervals. Indeed it was rare to find one family that it could be said were fully employed. Of clothing and bedding large numbers were quite destitute, and several families were in a state of almost absolute nudity. A few shavings or a little straw, with scarcely a rag of covering, often on the hard clay, frequently formed the only bed on which some half-dozen of a family were compelled to rest their weary heads. The best and most necessary articles of clothing and bedding were at the pawn-shop; and, as a proof that distress had increased with accelerated force within the last few months, it might be stated, that people had pawned the best part of their bedding, after the winter had set in. Throughout the Reports of Mr. Buckland, the necessity of moral and religious training was insisted on, as the only remedy for the moral as well as physical evils, now affecting so many of the poorer classes.—Mr. J. A. Turner, the treasurer, then read the Financial Report, by which it appeared that, including the balance of £138 : 10*s.* in hand in December 1838, the receipts of 1839 were £373 : 2*s.* and the disbursements £188 : 12*s.* 6*d.*, leaving a balance on hand of £184 : 9*s.* 6*d.* The receipts for the separate fund of the Miles Platting Sunday-school were £41 : 16*s.* 2*d.*, and the disbursements £38 : 9*s.* 6*d.*—Mr. Buckland, at the call of the Chairman, then delivered his annual address, in which he said, that he looked to a sound system of general education, and to the diffusion of a practical faith, as the indispensable means of elevating the character and improving the condition of the people. The meeting was subsequently addressed by Mr. J. E. Taylor, Rev. J. J. Tayler, Mr. J. A. Turner, Rev. A. Bennett, Mr. James Heywood, Rev. J. G. Robberds, Mr. Siddall, Mr. Samuel Alcock, Mr. John Chapman, Mr. Andrew Hall, and the Rev. J. R. Beard; thanks were voted to the Rev. J. G. Robberds, for his valuable services during seven years as the Secretary; and, on his expressing a wish to retire, the Rev. W. Gaskell was appointed in his stead. The committee and other officers were appointed for the ensuing year, and it was resolved that the committee be authorised and instructed to make such addition to Mr.

Buckland's present salary as they should think warranted by the state of the funds. The proceedings, which were generally very interesting—especially in reference to the pictures exhibited in the Report as to the state of many of the poor,—terminated about ten o'clock.

Died at Tillicoultry, near Stirling, on the 4th March, Mr. Robert Walker. He had just entered upon the eighty-first year of his age. This venerable octogenarian was born in Galashiels, and left his native place for Tillicoultry in the year 1813, where he has resided since that period. Until within a fortnight of his death, he continued to walk about and enjoy the converse of his friends, and was latterly supposed to have exhibited a more than common degree of animation. When but a herd-boy, he began to entertain doubts respecting the doctrine of the Trinity, and soon became a Universalist; he afterwards espoused the Unitarian faith, in which he subsequently lived and died. His religious opinions and convictions were strengthened by his wife, an excellent and vigorous-minded woman, who was the companion of his pilgrimage through life for fifty years, and whose death, like his own, was marked by much composure of mind. Notwithstanding the unpopularity of his Unitarian principles in the locality in which he resided, it is worthy of remark, that Mr. Walker was a great favourite with almost every man, woman, and child in the parish. He was peculiarly anecdotal, and had a good memory, a warm heart, and a cheerful countenance, which reflected the sunshine of the breast within. One leading characteristic of our departed brother, was his charity to all. Although in controversy he differed *toto cœlo* from his Calvinistic friends and acquaintances, after long disputations, he would part from his antagonist with a cordial shake of the hand, saying, "Well, although we differ in many points, let us agree in this—that we love one another." The memory of this good old man will be cherished by his numerous descendants, who live to prize that hallowed faith in which he had peace and joy in believing, and of which it was the anxious wish of his heart to diffuse the knowledge and the practice.

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ANGLICANISM, OR THE OXFORD THEOLOGY.

"The discussion of the nature and evidence of traditional authority, will be found intimately connected with the very foundation of faith, and the essential grounds of all religion."—*Professor Powell.*

"On a review of the whole subject, we expect great advantages to truth to be the result of the Oxford Theology."—*J. H. Thom's Christian Teacher.*

IF any one had predicted, ten years ago, that within the bosom of the Church of England, in the very citadel of orthodoxy, in the University of Oxford, a party would arise, consisting of learned and pious clergymen, and others, who should openly repudiate the name of Protestant, declare the Reformation to have been an extreme measure, and too wide a departure from Catholic verity, and propose to restore tradition and the ancient Fathers to the place of honour from which they had been thrust down,—if any one had predicted this, he would have been laughed to scorn. If any one had said, that the Evangelicals, within and without the Church, would meet a new and formidable antagonist in Pusey, Newman, Keble, and their associates; that the ceremonial, and much of the spirit of Romanism, would be revived; that representations of Christianity, hitherto deemed orthodox and evangelical, would be denounced as neither, and that, *not* by the Unitarians, but by their antipodes, the Anglicans, while a seemingly extensive acquaintance with ecclesiastical antiquity would be brought to bear on the subject; that, in short, an unequivocal approximation should be made to the spirit of Romanism, it would not have been believed. Yet such is the fact. Men of the highest reputation in the first University of England, are leaders in the movement. The author of the "History of German Rationalism," with other worthy coadjutors, are now endeavouring to call the Church of England to a middle position—a *via media*—between Roman Catholicism and the great body of sects who in this country appropriate the title of Evangelical. This is a striking phenomenon,

perhaps nothing of equal consequence has taken place within the Episcopalian Church for the last 150 years. When we consider the unprecedented change—the ingenious line of argument adopted—the strange blending of science and tradition, reasoning and mystery—the authorities which they are able to quote from the list of English Church dignitaries,—when we mark the sacerdotal confidence and consequence which they assume, and the honesty with which they deliver themselves, the beautiful Saxon simplicity in which some of their popular pieces are written, and, in many cases, the pure, and lofty, and spiritual tone which pervades the well-known "Tracts for the Times,"—we confess that we are disposed to estimate as a matter of some pith and moment, this new direction that from Oxford, as a centre, is sought to be impressed on English Theology.

It is, then, no merely curious question to ask, What is this Anglicanism, or Puseyism, or new Oxford Divinity, which bringeth certain strange things to our ears? What interpretation are we to put on this singular movement? Is it backwards or forwards? What circumstances have occasioned it, and pushed it into notoriety? And what may be expected to be its results on theological speculation, on the orthodoxies and the heterodoxies?

It is not easy to convey, to those little acquainted with the state of theological controversy, an idea of what is included under Anglicanism. Its leading topics are the following:—Apostolical succession; Tradition the interpreter of Scripture; the Clergy a priesthood; the efficacy of Sacraments, Baptismal regeneration, Consubstantiation, or the real presence in the Communion; and a minute attention to fasting, absolution, and other ceremonies. But as this *genus* of Christianity might seem strange to many of the readers of the Christian Pioneer, we shall subjoin a short commentary.

Apostolical succession means, that from the age of the Apostles to the present time, an unbroken line of ecclesiastics has preserved the pure doctrine of Christ, teaching it orally, and embodying it in their writings, the most eminent of these being the early Christian Fathers. The existing Clergy of England and of Rome are, therefore, the direct lineal successors of the Apostles, armed with

the authority of these, being the depositaries of their doctrine, and the only true ambassadors of God upon earth. All dissenting teachers—and the Established Presbyterian Church of Scotland, unless she will consent to be episcopised, that is, considered in some measure as a Bishops' Church—are intruders into the priests' office, and cannot rightly administer the sacraments nor distribute the bread of life. Scripture is the *record* of Revelation; tradition, or the unanimous consent of the early Fathers, is its *interpreter*. The Anglicans see no end to the varieties of individual judgment as the interpreter of Scripture; and rejecting at once the vaunted Protestant maxim, of "the Bible, and the Bible only," they set up tradition as a barrier against unlimited speculation, and as the only remaining mode of defending Orthodoxy against the assaults of Rationalism, or, as they more usually entitle it, Latitudinarianism.

By Rationalism is signified the right of reason to travel over the whole field of Christian evidences, the external and the internal, history, miracle, and doctrine. It is the antithesis of mystery. On the subject of tradition, the appeal is to the earliest, as being the purest ages of the Church; and they charge upon Romanism, or Popery, the introduction, in later times, of such corruptions as transubstantiation, purgatory, the invocation of saints. They adopt the Catholic maxim, of *quod semper, quod ubique, et quod ab omnibus*—the true doctrine is what has been held always, everywhere, and by all. But as it might be inconvenient to refer us to the writings of *all* the Fathers, which, like the laws of England, may be studied in sixty volumes folio, they are considerate enough not to extend our labours beyond those of the first five centuries. The Clergy are not merely teachers, helpers, and brethren, but priests invested with divine right, and the only accepted stewards of the mysteries. Their oft repeated maxim is, that "man can never approach God without a sacrifice." They repudiate the prevailing low views respecting the sacraments, which they regard not merely as *signs*, but as *means* of conveying spiritual blessings to the mind. Infants are regenerated in baptism. The Eucharist is a spiritual receiving of the real body and blood of Christ. Fasting, ceremonial, saints' days, &c.

are regarded as matters of first-rate importance. "To what else can we attribute it," say they, "that so many eminent men in the French Church, amid all the disadvantages of a corrupt religion, attained a degree of piety rare among ourselves"? Their orthodoxy is of the most high and unmodified character. They far out-distance all the other orthodox in their views of the Trinity, the Incarnation, the Atonement. The plenary inspiration of Scripture; the questionable propriety of inquiring into evidence without in the first place having a mind schooled into waiting submission for the revelations of the Church; the utter inadmissibility of Rationalism, in any shape or measure; and the all-enveloping shroud of mystery, to keep off the gaze of the profane from the doctrines of the Church,—are principles zealously set forth by the new Reformers.

This is a simple outline of their views, in so far as we have been able to gather them from their writings. We have not knowingly mis-stated anything. Perhaps the threefold division of Apostolical succession, Tradition, and Sacraments, might be made to include all their peculiarities. Such is the system which is sought to be revived in this country at the present time.

The Anglicans candidly admit that their doctrines do not rest upon Scripture alone. "In the first place, let us suppose, for the sake of argument, that Episcopacy is in fact not at all mentioned in Scripture; even then, it would be our duty to receive it. Why? Because the first Christians received it."—Tract 45, p. 4. "That nothing is to be believed but what is clearly in Scripture," is characterised as "the nondescript system of religion now in fashion." Their theory is, that the doctrines of the Church are not upon the face of the record, but are conveyed there in a covert, circuitous, and indirect manner. Scripture does not so much teach them expressly, as imply them indirectly. "The structure of Scripture is such, so irregular and unmethodical, that either we must hold that the Gospel doctrine or message is not contained in Scripture, or, as the alternative, we must hold that it is but indirectly and covertly recorded there, under the surface."—Tract 85, p. 27. "We must not be surprised," they say, "to find, in Scripture, doctrines of the Gospel,

however momentous, taught obliquely, and *capable only of circuitous proof;* such, for instance, as that of the Blessed Trinity, Apostolical Succession," &c.—Tract 85, p. 49. They plainly intimate, that they sympathise but in part with the spirit of Luther's Reformation. "At the Reformation, the authority of the Church was discarded by the spirit then predominant among Protestants, and Scripture was considered as the sole document both for ascertaining and proving our faith. The question immediately arose, Is this or that doctrine in *Scripture?*" —Tract 45, p. 1.

But perhaps the most striking feature in the new theology, is the admission, that the doctrines of Orthodoxy are *not* doctrines of Scripture but of Tradition; *contained* in Scripture of course they think they are, insinuated covertly, but in such a way that without tradition a plain understanding might miss them. If you have nothing but a sound understanding and an honest heart, a love of truth, and a determination to seek it for yourself according to your ability, without suffering fear to deter, or interest to corrupt, or authority to bias you, then beware of reading the Bible, you are almost certain to become a Unitarian, or to be on the way to it! "All persons who try to go by Scripture only, fall away from the Church and her doctrines, to one or other sect or party." —Tract 85, p. 2. "Where is this solemn and comfortable mystery [the Trinity] formally stated in Scripture, as we find it in the creeds? Why is it not? Let a man consider whether all the objections which he urges against the Scripture argument for Episcopacy, may not be turned against his own belief in the Trinity. It is a happy thing for themselves that men are inconsistent; yet it is miserable to advocate and establish a principle, which not in their own case indeed, but in the case of others who learn it of them, leads to Socinianism. This being considered, can we any longer wonder at the awful fact, that the descendants of Calvin, the first Presbyterian, are at the present day in the number of those who have denied the Lord who bought them?"—Tract 45, p. 6. After having stated how the case stands as to ordinances; keeping holy the first day of the week instead of the seventh; social worship; state religion; oaths; death punishment;

and polygamy, they proceed to observe,—"If the Lord's Supper is never distinctly called a sacrifice, or Christian ministers are never called priests, still let me ask, is the Holy Ghost ever expressly called God in Scripture? Nowhere; we infer it from what *is* said; we compare parallel passages.

"If the words Altar, Absolution, or Succession, are not in Scripture, neither is the word Trinity.

"Again, how do we know that the New Testament is inspired? does it anywhere declare this of itself? Nowhere," &c.

"Again, consider whether the doctrine of the Atonement may not be explained away by those who explain away the doctrine of the Eucharist; if the expressions used concerning the latter are merely figurative, so may be those of the former.

"Again, on how many texts does the doctrine of Original Sin rest, that is, the doctrine that we are individually born under God's displeasure, in consequence of the sin of Adam? *On one or two.*

"Again, how do we prove the doctrine of Justification by Faith? It is nowhere declared in Scripture."—Tract 85, p. 11, 12.

It was long asserted by Unitarian writers, that Trinitarianism is not the obvious and running doctrine of Scripture. It may have the sound of a few passages in its favour; and early associations, and our looking at the meaning of Scripture through the spectacles of John Calvin or John Wesley, may persuade us that we see it there. But here we have the distinct acknowledgment, by men unquestionably orthodox, "and something more," that the received orthodoxy, or rather orthodoxies, of this country, may not be safely rested on Scripture alone; that they require tradition to eke them out; that consequently it must in course of time, with the advance of Biblical criticism and inquiry, come to be perceived, that the peculiar doctrines of those who call themselves orthodox, rest on no better foundation than does the doctrine of Apostolical succession. The orthodox sects journeying in the direction of these dreaded Unitarians, are only less consistent than they. "Thus, for instance, a person who denies the Apostolical succession of the ministry,

because it is not clearly taught in Scripture, ought, I conceive, *if consistent*, to deny the Godhead of the Holy Ghost, which is nowhere literally stated in Scripture."—Tract 85, p. 4. We thank them for this concession. To be sure it is made for an ecclesiastical purpose, for the exigency of a system; it is not the frank and generous admission which one scholar makes to another, or rather to truth. Still, every way we have the admission; it is upon record, and irrevocable. It may hereafter be used in our controversy with the orthodox. Nor can the force of this argument be blunted by merely denying the positions of the Anglicans, or affecting to pass them by unheeded. The orthodoxy of Pusey, Newman, Hook, and Hare, &c. are beyond cavil, and they are among the most learned men in England in certain departments of theology. Their suffrages cannot therefore be overlooked, nor their intellectual powers contemned. There may be modes of successfully encountering Anglicanism, but they are not in the power of the semi-rationalist orthodox. To meet the Anglicans, they must go a little farther in their rationalism, or surrender to tradition. There is no consistent medium between Rationalism and something like Romanism or Anglicanism. Orthodoxy, say the Anglicans, is the halfway-house to Unitarianism.

The common views of the Atonement fall under the severe reprobation of the Anglicans; not only the explanations of it, but the unreserved and not very dignified way in which it is often brought forward and illustrated in orthodox sermons and writings.

"We now proceed to the consideration of a subject, most important in this point of view,—the prevailing notion of bringing forward the Atonement explicitly and prominently on all occasions. It is evidently quite opposed to what we consider the teachings of Scripture, nor do we find any sanction for it in the Gospels. If the Epistles of St. Paul appear to favour it, it is only at first sight." "It will be evident, on a little consideration, that when St. Paul speaks of preaching 'Christ crucified,' it is not the Atonement and Divinity of our Lord which he brings forward, although it is implied in that saying. These words, of course, imply the Atonement, as a life-giving principle contained in them; but it is a great

mistake to suppose they contain nothing more, or that by preaching the Atonement we are preaching what St. Paul meant by 'Christ crucified.' It may be seen by an attention to the context, in all the passages where those expressions occur, that it is a very different view, and, in fact, the opposite of the modern notion, which St. Paul always intends by it. It is the necessity of our being crucified to the world, it is our humiliation together with Him, mortification of the flesh, being made conformable to His sufferings and His death. Whereas the notion now prevailing, is attractive to the world in the naked way in which it is put forth, so as rather to diminish than increase a sense of responsibility."—Tract 80, p. 74, 75. In the justice of these strictures we are obliged entirely to concur; but the style of remark is unparalleled, when we consider from what quarter it comes. We wish it might abate the inconvenience, and do something to raise the style of our modern pulpit exhibitions.

It is clear, that in their arguments and strictures, the Anglicans have often in view the Orthodox Dissenters. As high Churchmen, claiming the divine right of a priesthood, their writings are directed against every form of Dissenterism. But they have more specially a reference to the Evangelicals of their own communion, and to the leading Dissenting denominations without it, the Independents, Baptists, Methodists. They allow to Unitarians, and Latitudinarians, a certain consistency, which they claim also for themselves and the Romanists; but they have no favour for the timid inconsistency, the half-and-half rationalism of the Orthodox Dissenting sects. It behoves our Orthodox friends to see to this. They must either go backward or forward to be consistent, and put themselves into a defensible position. Writers like Mr. Abbott of America, the author of the "Corner-Stone," "The Young Christian," &c., whose works, we observe, have been lately published in a popular form in this country; and Mr. Erskine of Edinburgh, author of "Internal Evidences of Christianity," &c. are charged by the Anglicans with decided Unitarian tendencies. In the popularity of these writers, and in the fact that Dr. Pye Smith can recommend Mr. Abbott as an author, they trace the Unitarian tendency of all the Orthodox de-

nominations. You are all sweeping on, say the Anglicans, toward the gulf of Rationalism. The whole of Tract 73 is devoted to a setting forth of this tendency, and to a criticism of the Rationalism of Mr. Abbott and Mr. Erskine. How will our Evangelical friends love to be called Rationalists, and to be classed with the rationalising Unitarians? The Anglicans justify this charge, by the tone of certain recent well-known speculations —the opinions of Drs. Henderson and J. P. Smith on Inspiration; the latter gentleman in his "Geology" having denied the universality of the Deluge, though the *letter* of the Old Testament Scriptures is on the other side; such books as Jenkins on the Atonement, where more or less of the rationalising spirit is admitted,—the Atonement being strenuously denied to be a mercantile transaction, or a vindictive requirement, but vindicated on such grounds as that it testified the love of Christ, and the holiness of God, &c.

In all attempts of this sort, the men of Oxford see the germ of full developed rationalism, even of Unitarianism. "The popular theology of the day is as follows:—that the Atonement is the chief doctrine of the Gospel; again, that it is to be chiefly regarded, not as a wonder in heaven, and in its relation to the attributes of God and the unseen world, but in its experienced effects on our minds, in the change it effects where it is believed. Thus, the doctrine of the Incarnation is viewed as necessary and important to the Gospel, *because* it gives sacredness to the Atonement; of the Trinity, *because* it includes the revelation not only of the Redeemer, but also of the Sanctifier, by whose aid and influence the Gospel message is to be blessed to us. It follows, that faith is nearly the whole of religion, for through it the message or manifestation is *received.* Thus, the dispensation is practically identified with its Revelation, or rather Manifestation. Not that the reality of the Atonement is formally denied, but it is cast in the background, except so far as it can be discovered to be influential, namely, to show God's hatred of sin, the love of Christ, and the like. And the dispensation being thus hewn and chiselled into an intelligible human system, is represented, when thus mutilated, as affording a remarkable evidence of the truth of the Bible,

an evidence level to the reason, and superseding the testimony of the Apostles. That is, according to the above observations, that Rationalism [they mean *not* Unitarian Rationalism, but Orthodox Rationalism, that is, Evangelicism], or want of faith, which has first invented a spurious Gospel, nexts looks complacently on its own offspring, and pronounces it to be the very image of that notion of the Divine Providence according to which it was originally modelled; a procedure which, besides more serious objections, incurs the logical absurdity of arguing in a circle."—Tract 73. This is the unkindest cut of all:—in despite of all that has been accomplished by Horsley and Magee, Wardlaw, Pye Smith, and Moses Stuart,—to class the Evangelicals with the Rationalists! Again we are compelled to own that the Anglicans speak to facts, and have truth on their side. The creed published some short time since by the Independent Board, shows Orthodoxy indeed, but not Orthodoxy in its high and palmy state. We have been informed by an authority on which we can rely, that on the confession of one, who is himself an Independent preacher, several of their ministers are—we do not say lapsing, but—rising into Arianism. So impossible is it to prevent movement in some direction or other, backward or forward.

II. Having by these remarks and extracts endeavoured to convey some idea of the Oxford Theology, we now proceed to discover what causes may have led to this manifestation; to indicate what objections lie against the system; and what may be its probable results on dogmatic divinity and the science of theology.

As one of those causes, we may mention the imperfection of the reform of the English Church. Of all the Reformed Churches, the English is, by general consent, allowed to be that which has deviated the least from the Mother of Rome. Her liturgy, her rubric, her litany, her whole service, the dresses of the priests, and the ceremonial of her worship, are but copies, slightly varied, of the elder branch. Some of the more glaring abuses of the Church of Rome, were rejected by the Church of Cranmer; but the body and substance of doctrine remain unchanged. Her ministers are styled priests, in the prayer-book. The claim to dispense absolution, is com-

mon to the English and the Roman priest; and the power of excommunication, separate from any civil interference, is at this moment eagerly sought to be revived. The doctrines of the Catholic Church were transplanted into the Anglican. The Trinity, Atonement, birth-sin, baptismal regeneration, endless punishments, &c. all passed over unmodified in name—modified, in fact, by almost every thoughtful mind that endeavoured to form any consistent views of these marvellous doctrines. The Anglicans are the true High Church party in England, a party which was never extinct; the doctrines of the Apostolical succession, baptismal regeneration, and the charmed efficacy of sacraments, having always been held by a minority in the Church, by some of her greatest lights, such as Hooker, Taylor, Ken, and, indeed, implied in her articles and homilies. Where, then, is the wonder that this shade of former days should rise up, and wax strong, and threaten to overwhelm the Evangelicals? It is only the natural resuscitation of embers unextinct, the after-growth of principles unreformed—the carrying forth, *not* of the doctrines of the Reformation, but of doctrines that never were reformed, that escaped reform, passing through the forks of Convocations and General Assemblies unprobed, unmodified. Dr. Pusey and the Oxford divines, seem to us the true Church of England, the best representatives of her spirit, and those by whom the system is naturally and fully worked out. Such men as Powell, Hampden, Buckland, seem to us to have receded considerably from the traditionary faith of their Church, and to have made no inconsiderable approximation to Rationalism,—the term which Anglicans pronounce with so much horror. Of course, we do not presume to judge on what grounds such men satisfy themselves to continue in a Church which unites such strange extremes as Dr. Whately and Dr. Pusey. "They are all honourable men, and would, no doubt, with reasons answer us;" but we think we see in this discrepancy, the natural developement of the half-reformed Episcopacy of England. "Can the rush grow up without mire? can the flag grow without water?" Can the articles and formularies of a Church, which permit something of Protestantism, and embody so much of Romanism, have any other effect than such as we now

see? It is certain that the older divines and reformers of the English Church, never profess the principle of unlimited Scriptural inquiry, but avowedly base their system on the suffrages of the Apostolical Fathers. See their works, and the homilies, in proof of this assertion.

The ascendency of what is called Evangelicalism in the Church, may be another reason for the recent Oxford developement. The Clergy of the Establishment have been stimulated into rivalry with Methodists and Dissenters. Bible Societies and other Associations have brought them together on the same platform, and they have caught some portion of the proselyting and zealous spirit of Dissenters. They have felt especially that the followers of John Wesley are stealing from them the hearts of the poor. To the cold, formal style of preaching which prevailed some thirty years ago, we may attribute in part the origination of Methodism. Earnestness must always be an element in a popular religion. Along with the earnestness of Methodism, the Church borrowed something of its unrefined manner of address, its appeals to the coarser elements of human nature, its unreserved way of uttering what ought to be the profoundest and most inly-cherished sentiments of the mind. And some of the Church Evangelicals have shown, that in the competition of extravagance, they can even "out-Herod Herod." When the whole of Christianity is narrowed to one or two private topics, obtruded at all times, and pressed home in a style most untasteful, familiar, and oftentimes undevout; when most commonplace and unspiritual notions of faith are mainly insisted on, and the whole varied magnificence and spiritual riches of Christianity are made to converge to a single point, even though that point be the Atonement, orthodoxly interpreted; when the entire tone and style of the pulpit are tending to become the reverse of elevated, unostentatious, spiritual,—it is no wonder that some of the better and humbler Christian minds of this communion should have felt a natural revulsion against such profanation of the holy mysteries of truth, and should have invoked the better spirit of "reserve in communicating religious knowledge," as a shield to their moral nature. How strongly the Anglicans are revolted by the prevailing style of the Evangelicals, may

be judged, in part, from the circumstance of their having devoted one of their most lengthened tracts to enforce the principle of reserve in communicating religious knowledge. In a style of great beauty and of the purest moral feeling, they speak of "that reserve, or retiring delicacy, which exists naturally in a good man, unless injured by external motives. Something of this kind always accompanies all strong and deep feeling; so much so, that indications of it have been considered the characteristic of genuine poetry, as distinguishing it from that which is only fictitious of poetic feeling. It is the very *protection of all sacred and virtuous principle*, and which, like the bloom which indicates life and freshness, when once lost cannot be restored."—Tract 80, p. 53. They emphatically disapprove of bringing forward the Atonement explicitly and prominently on all occasions, as an offence against the delicacy of piety. We have, then, the authority of these writers themselves, for stating, that the coarse way in which orthodoxy is commonly exhibited, is one main cause of the Oxford counter-demonstration. Extremes produce each other; and thus the coarse unreserve of the Evangelicals, has provoked the reserve and mystery of the Anglicans.

Perhaps it may just deserve a passing notice, if we allude to the peculiar studies of an ancient University, as having some slight tendency to generate an undue degree of respect for those ancient classical and ecclesiastical writers with which their inmates are familiar. When men have with much toil mastered the difficulties of the most expressive and the richest perhaps of all languages —when they have devoted their best years to the study —when they have read the wisdom of "the divine" Socrates in the hardly less divine diction of Plato—when the elegance of Greek and Roman writers has been dwelt on, till some have almost forgotten how to write their own language, it is no wonder that everything that comes clothed in a classic dress should be over-estimated. The Greek and Latin works of the ancient Christian Fathers are, for obvious reasons, more studied in England than in the universities of Scotland. There exists in Scotland, we believe, rather a prejudice against such studies,—to say the least, an unjustifiable inattention to them. Not

so in England. English scholars are as much in advance of those of Scotland, as the Germans are beyond the English. Some of the Anglicans are men versed in this sort of lore, and it would be a hard and ungracious task to convince *them* that possibly they have overvalued these ancient relics. The very air and studies and associations of a university, are favourable to a partial estimate of antiquity. Reverence of the past is a sort of *genius loci*. Ancient universities are naturally conservative of the past, and slow to admit innovation, even if it be improvement.

Something also of the Anglican spirit may arise from antagonism to the spirit of the age. May it not have been felt, that the influence of the clergy, as a distinct caste and priesthood, is on the wane as science advances; that their lofty claims must be less regarded, and their ghostly ministrations less needed, as the people are instructed; and may not this Oxford form of theology have been put forth—got up—as a counteractive? That we are not uncharitable in the supposition, appears from a very frank, but incautious and endamaging avowal, made by one of their authorities. "We are now assailed by science, and we must protect ourselves by mystery. * * * Mystery fits in with this age exactly; it suits it; it is just what the age wants." "Nay, we will not object to a certain measure of light, so that it be of the dim and awful kind. * * * But something of this kind we must have—a retreat from our too much light—a church which protects itself from the powerful and noxious glare which settles upon her from without."—*British Critic, No.* 48, p. 395, 397. Something was wanted to stay up and give importance to a decaying priesthood; for though Jesus left *his* preachers and witnesses upright, their successors "have sought out many inventions." This is one of them. Yet, surely, this too plain announcement does not show much of the wisdom of this world. In this case, their own principle of reserve would have been the better part of discretion.

But all these reasons are faint, compared with those we are now to offer. The Anglicans are too wise and learned not to see that the present modes of defending the Orthodox system cannot stand. They see that it is

impossible to bar out Rationalism, on the Protestant principles of the Bible and free inquiry. In no ambiguous language they give notice of their dissatisfaction with the existing methods of evolving the Church doctrines from Scripture. They frankly admit, that Atonement, Trinity, &c. are not on the face of the Record; that the tone of the New Testament is not priestly nor sacramental. They see, and we agree with them, that there is no end to arraying texts against texts, and marshalling them to support certain systems and sectarian dogmas. Unless, therefore, something can be done to rescue Orthodoxy from the prying of Inquiry, and lift it safely to a clear vantage-ground above Scripture as interpreted by individual reason, they feel that it is all over with Orthodoxy. We have long seen this. The Evangelicals do not see it. They do not see, that the true principle of the Reformation, to which they are so fond of appealing, is the principle of unlimited progression, of unfettered, cautious, yet fearless inquiry. The learning of the Anglicans enables them to descry it; "coming events cast their shadows before." A keen sense of the present unsatisfactory modes of supporting Orthodoxy—the distinct admission of their hollowness and insufficiency—with, at the same time, a determination in some way or other to exclude that *monstrum horrendum*, Rationalism, are the most powerful causes of the Oxford Anti-Rationalism. They are always combating the prevailing Orthodoxy with this argument,—its Socinian tendencies, the impossibility of ultimately resisting the conclusions of the Rationalists and Unitarians with the common armour of theological warfare. It is not a little entertaining to us, to find the name Rationalism including all the Orthodox sects, in contradistinction to Romanists and Anglicans; and all set down as tending to something, of which most of them are totally unaware. We can dimly imagine how many of our Orthodox friends will resent this classification, and feel themselves aggrieved by seeing Dr. Pye Smith and Moses Stuart classed along with Dr. Priestley and Dr. Channing—placed on the same form with those whom they have been accustomed to denounce as being not Christians, as denying the Lord that bought them, and whom they have been endeavouring to oust from

their chapels, because Unitarianism recognises the principle of progression, which Orthodoxy cannot exclude, but does not recognise. If Orthodox tenets are to be defended, the Anglicans honestly admit they are not to be defended from Scripture alone, but from Scripture as explained by tradition. This witness is true. There is no consistent and defensible position between Romanism, with authority on the one hand—and Rationalism on the other, shivering all dogmatic creeds and human formularies, and asserting the right of individual reason to interpret the facts of Revelation, so as to evolve a spiritual and progressive Christianity. It is a remarkable fact, that the earliest tendency of those who are now leaders in the Oxford movement, was in the direction of Rationalism. England has narrowly escaped seeing the standard of Unitarianism unfurled in her oldest seat of learning. Former associations, devotional taste, and the influence of University studies, have for the present, however, prevailed.

(To be concluded in our next.)

A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 209.)

CHAPTER V.

WE have now arrived at one of the most important portions of the New Testament,—the first public discourse delivered by our Master, the first sermon that Jesus preached. It is, in every view of it, a remarkable and most valuable discourse. Its precepts are so numerous, so striking, so easy of remembrance, so applicable to an infinite variety of persons and circumstances; and its morality is so pure and spiritual, that had the Anointed delivered nothing but this one sermon, he would not have lived in vain. It contains almost all the great rules which are to guide the sincere Christian in his demeanour towards God, and his intercourse with his fellow-men. It exhibits, in one single discourse, the essence of Christianity; it is the spirit of the Gospel.

We are informed, in the concluding verse of the 4th chapter (which ought not to have been separated from this one), that there followed Jesus "great multitudes of

people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan." Seeing *these* multitudes, the new Prophet, while they still felt astonished and awe-struck at the numerous miracles he had performed in their presence, took an opportunity of exhibiting to them an outline of the religion which he had been commissioned to establish. That he might occupy a situation in which he could be more distinctly seen and heard by the vast concourse of people who then surrounded him, "he went up into a mountain." By this phrase is simply meant, that he ascended a small eminence in the neighbourhood, not more elevated than an ordinary pulpit is above the members of a congregation. Had he been on what we call "a mountain," he could not have been heard, nor would he have sat down, as he did on this occasion, for that would have increased the difficulties of his position. From the circumstance of Jesus having delivered it from an elevation, this discourse, which extends throughout the 5th, 6th, and 7th chapters of the Gospel of Matthew, is usually styled the "Sermon on the Mount." When our Saviour reached the eminence, he *sat down*, before he began to teach. Sitting was the usual posture of public instructors, not only among the Jews, but among other nations. The Jewish custom was to *sit* while they commented upon, or expounded, or enforced, any portion of their sacred writings; but to *stand* while they were reading the Law or the Prophets. This practice Jesus himself observed in the synagogue of Nazareth. In the 4th chapter of the Gospel of Luke we are informed, that Jesus "came to Nazareth, where he had been brought up: and as his custom was, he went into the synagogue on the Sabbath-day, and *stood up for to read.*" After reading a portion of the Prophet Isaiah, "he closed the book, and gave it again to the minister, and *sat down.*" Then, while sitting, he commenced the exposition of the passage which he had read, saying unto the people—"This day is this scripture fulfilled in your ears." It is always an interesting subject of research, and a very strong evidence of the truth of the sacred historians, to discover them so consistent even in the minutest points, not only with each other, but also with the peculiar customs which we know from other sources to have prevailed in Judea at that period.

The commencement of the Sermon contains nine sentences, each beginning with the word "Blessed" (in Latin *beatus*); hence this part of the discourse is called "the Beatitudes;" and hence a small eminence to the north of Mount Tabor, where Jesus is supposed to have delivered this discourse, is still known by the name of the "Mount of Beatitudes." The first of the Beatitudes occurs in the third verse, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." The phrase "poor in spirit," does not convey to our ears the meaning of the language used on this occasion by our Master. If we can attach any signification to "poor in spirit," it must be that of *poor-spirited.* But poverty of spirit cannot make its possessor happy; for, instead of being a good, it is an evil. With us it is always employed in a bad sense, and always used as a term of reproach of an avaricious man, who withholds his contributions from any scheme for the general advantage, or gives less than might be expected from the amount of his income,—we say that he is *poor-spirited.* Of a man of a cowardly disposition, who permits others to tyrannise over him, who is not alive to wrong or insult,—we say that he is *poor-spirited.* Of a man who cringes to the great, who fawns like a spaniel on his fancied superiors, who yields obsequious reverence to mere wealth, or title, or station,—we say that he is *poor-spirited.* Jesus cannot have designed to say that the "kingdom of heaven" belonged to these characters; for they are all, to a certain extent, vicious and immoral. Neither does the phrase "poor in spirit" signify the humble, those possessed of Christian humility; for such are afterwards mentioned in the 5th verse, "Blessed are the *meek.*" Dr. Campbell of Aberdeen, in his translation of the four Gospels, renders this Beatitude, "Happy the poor *who repine not;* for the kingdom of heaven is theirs." This well expresses the sense of the original; it is, moreover, perfectly intelligible, and inculcates a very important lesson. Jesus came to preach the Gospel, to proclaim glad tidings *to the poor;* and he very appropriately begins his public instructions by addressing to them words of consolation and of promise. The poor have many difficulties and many trials. Want, in its various forms—want of proper food, of proper clothing, of proper

shelter—is their portion. Labour is their abiding companion. Anxiety of mind is the necessary concomitant of their situation. Disease and premature decay are almost inseparable from their comfortless condition. They are, in general, under-valued, despised, insulted, avoided, by the rest of mankind. *Not to repine* under these manifold sufferings—not to murmur under these complicated miseries, is an act of heroic virtue, whose greatness cannot be even imagined by those who live in comfort, health, and enjoyment. Not to sin in such circumstances, not to look with envy and malevolence on the rest of mankind, not to quarrel with the dispensations of God's righteous providence,—evince in the poor a loftiness of piety and steadiness of morality, which are most pleasing in the eye of their Eternal Father. Those who, though surrounded by the evils of poverty, and steeped in its sorrows, maintain the purity of their spirit, preserve in its full integrity their love to God and their love to their neighbour, who are resigned under every trial and contented under every privation, fully possess those feelings and dispositions which qualify for celestial felicity. Such seems to be the meaning of their Saviour's language, "Blessed are the poor who repine not; for theirs is the kingdom of heaven."

The third Beatitude is, "Blessed are the meek; for they shall inherit the earth." The "meek" are those who possess a quiet and a gentle spirit; who desire no superiority over their fellow-creatures; who assert no such super-eminence; who in the words of Paul, "esteem others better than themselves." The "meek" are those who possess no irascibility or acerbity of temper; who are not easily provoked to resentment; who use no unkind words or harsh expressions; who remember that valuable saying, "A soft answer turneth away wrath, but grievous words stir up anger." Jesus was remarkable for meekness. It is said, such "shall inherit the earth." The Greek word so translated, may either mean "the earth" or "the land." Though there seems, at first, but little room for selection, the latter signification seems preferable. It is not, however, "the meek" who in general acquire ample possessions in this world; they cannot assume the bold demands, or stoop to the dishonest practices, or put in the confident though unjust claims, or sturdily divest others of their

rights;—in a word, their disposition is at open enmity with the means by which wealth is frequently procured. "The meek," then, have little chance of possessing *the earth;* but they may and shall inherit *the land.* The phrase "the land" is frequently used in Scripture to denote the land of Canaan, the promised land. By an easy and natural transition, Jesus seems here to apply it to "the land" which he came to reveal and to promise, to the *heavenly* Canaan. This is to be the possession of the meek. If they add to this the other virtues required by the Gospel, they shall receive, instead of the fading and vanishing treasures of this world, those imperishable joys which constitute the felicity of futurity. Such seems the true signification of the sentence, "Blessed are the meek, for they shall inherit the land."

Verse 13:—"Ye are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? it is thenceforth good for nothing but to be cast out, and to be trodden under foot of men." *Salt* is chiefly distinguished by its important quality of preserving from putrefaction. All genuine disciples of Christ are, therefore, "the salt of the earth;" they preserve mankind from vice and sin and folly—from disobedience of God, and hatred of their brethren. Sin is the putrefaction of the heart. Godly precepts and a virtuous example, are the "salt" by which the soul is preserved in a pure and healthy condition. As long as the disciples of Jesus exhibit in their own lives and conversations the beauty and benignity of their religion, and thus woo mankind to love and to observe it, they are salt which *retains* its savour, which still possesses its conservative and antiseptic principles. But when Christians cease to act in accordance with the spirit of the Gospel, they are salt "which has *lost* its savour." Such salt still exhibits the visible appearance, the transparency, the crystalline texture; but, on a nearer scrutiny, is found defective in the proper flavour and preservative qualities. So, he who is void of a virtuous life, retains all the external semblance of a Christian, but does not possess the proper condition of heart, nor are his actions such as are calculated to win mankind to the practice of holiness. On this occasion, as on most others, the Master draws his illustrations from natural objects,

with the appearance and properties of which his audience was perfectly familiar. Maundrell, one of the earliest of modern travellers in Judea, mentions an instance which came under his own observation, of salt having "lost its savour." In his description of the "Valley of Salt," he says, "Along on one side of the valley, there is a small precipice, about two men's lengths, occasioned by the continual taking away of the salt; and in this you may see how the veins of it lie. I broke a piece of it, of which that part that was exposed to the rain, sun, and air, though it had the sparks and particles of salt, yet it had perfectly *lost its savour;* the inner part, which was connected to the rock, retained its savour, as I found by proof." It is somewhere recorded, that there was a species of this mineral in Judea, found on the shores of the Dead Sea, and generally called *bituminous salt;* which soon became tasteless, and was of no other use than to be spread upon the floor of a part of the temple, to prevent slipping in wet weather. It is probably to this particular species, and to this peculiar use of it, that Jesus alludes, when he described the salt which had lost its savour, as thenceforth good for nothing but to be cast out and *trodden under foot of men.*

Verse 14:—"Ye are the light of the world." The preacher was then sitting on the little eminence now called the Mount of Beatitudes; and following out the idea which he had just delivered under the similitude of good and bad salt, we may suppose him to point to the sun, which was sailing above him in the bright heavens, and then to say, "Ye are the light of the world." God uses the sun to diffuse light and heat and fertility over the surface of the natural world; in like manner, Jesus and his Apostles were the instruments which God employed for the spreading of knowledge, virtue, and happiness over the moral world, among the inhabitants of earth. The leading Rabbis were styled by their followers, "the light of the world." Jesus, as it were, takes from them a title they so little merited, and bestows it on his own disciples, who were to diffuse the light of life, the doctrines of the Gospel, throughout the universe. "A city that is set on a hill cannot be hid." Not far from the Mount of Beatitudes is the city *Saphet*, supposed to be

the ancient Bethulia: it stands on a lofty and conspicuous mountain, and is accordingly visible to a great distance on every side. It is very likely that the Anointed directed the eyes of his congregation to this place when he said, "a city that is set on a hill cannot be hid."

Verse 17:—"Think not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil." The Law may be divided into the *ceremonial* law, and the *moral* law. The first of these Jesus *was* come to destroy. He came to free mankind from the intolerable burden of ritual observances, which existed under the Mosaic dispensation. There are now no more circumcision; no more purifying of the garments, and body, and house; no more sacrifices of rams, and bullocks, and rivers of oil; no more offerings of turtle-doves and young pigeons. There are now no more attendance on new-moons and sabbaths; no feasts of tabernacles, and feasts of dedication; no travelling to the Temple; no worshipping towards Jerusalem; no public or private fasting; no tithe of anise, and mint, and cummin. From these multitudinous and oppressive ceremonies, Jesus has liberated the world, and imposed instead, "a yoke which is easy, and a burden which is light." One object of his mission was, to abolish all posture-worship; to put an end to all ceremonial piety; to call mankind back again to the great truth and duty, that "God is a spirit," and that they who worship him must do so "in spirit and in truth." But Jesus did *not* come to destroy the Moral law—the law which includes our duties towards God, and our duties towards our neighbour. This law he came to purify and to complete. It had been injured through the gross practices of the Jews; it had been explained away by the interesting comments of the scribes; it had been deteriorated in extent and efficacy by too much attention to its letter, and too little to its spirit. To recover and to refine, was the great object of this beautiful and valuable sermon. The design of Jesus was to extend the meaning of each of the commandments delivered on Mount Sinai; to show that they were much more comprehensive in their signification than had been generally believed. His object was, to introduce a more *spiritual* morality; and to teach, that the merely external and bodily

performance of a good action, was not sufficient to constitute virtue. He taught, that virtue consists, not so much in outward deeds, as in purity and goodness of *heart*. In full accordance with these great and good designs, the greater part of the sermon on the Mount is occupied with removing the simply *literal* expositions of the Law, exposing the hypocrisy of the Hebrew teachers, and exhorting to a less ostentatious and more sincere and heartfelt practice of religious and moral duties. Thus, Jesus came not to abolish the Moral law, but to complete and perfect it. In like manner, he came "not to destroy the Prophets, but to fulfil them." In him were all their great predictions perfectly accomplished. They spake of a monarch who should reign in Zion; that monarch was now in the land of his inheritance. They spake of the kingdom of heaven; that kingdom had already commenced, and was destined to extend itself till all mankind should be embraced in its dominion, and to continue till every individual of the human race should be elevated to a condition of eternal purity and happiness. The Prophets foretold all the remarkable circumstances attendant on the birth, and character, and life, and death, and resurrection of the Messias; and *he* was come in whom these predictions were to see their fulfilment. Truly thus does he say, "I am not come to destroy, but to fulfil."

Verse 18, is a strong assertion of the same truth:— "For, verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the Law, till all be fulfilled." "One jot" is literally one *yod*, and *yod* was the smallest letter in the Hebrew alphabet, much smaller than any in ours. The Hebrew language was originally written without vowels; it did not then possess letters corresponding to our *a*, *e*, *i*, *o*, *u*. This deficiency has been supplied by "tittles," that is, small dots not larger than those which are placed by us over the letters *i* and *j*. This expression, then, "not one yod, or one little dot, shall pass away from the law," was a figurative expression, denoting that even the slightest of its moral precepts was entitled to the obedience of mankind, and must be obeyed by all who desire to gain the favour of Jehovah. This saying, "one yod, or one tittle," was

a proverbial mode of speech in common use among the Jews, to denote the importance of the Law. One of their Rabbis uses this language: "Should all the inhabitants of the earth gather together, in order to *whiten* one feather of a *crow*, they could not succeed: so, if all the inhabitants should unite to abolish one *yod*, which is the smallest letter in the whole Law, they should not be able to effect it." That this was a hyperbolical expression, to denote the value of even the least injunction proceeding from Jehovah, is evident from the next verse, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." These words require no exposition; but they announce an important doctrine. The phrases, "least in the kingdom of heaven," and "great in the kingdom of heaven," plainly express, that different degrees and different kinds of happiness await the righteous in futurity. All those who are at once admitted to felicity, all those who participate in "the first resurrection," shall not possess the same amount of enjoyment. Some will be happier than others; the blessedness bestowed on some will exceed the blessedness bestowed on others. This view is in admirable accordance with that after declaration of Jesus, "In my Father's house are many mansions." So it is that there are various and numerous degrees of felicity to be attained in heaven, one rising gradually above another in loftiness and intensity of bliss. This fully quadrates with the dictates of human reason and the requirements of perfect justice. Between the man who is *least* qualified for Paradise and the man who is *best* qualified, there must be a multitude of individuals, all possessing sufficient qualifications, yet each differing from another in the amount of qualification. One is capable of enjoying a certain amount of happiness, a second is capable of enjoying a greater amount, a third of greater enjoyment still; and so on to infinity. And there are different proportions of bliss prepared for them all. If two men are equal in morality, and one excels the other in piety, he will be raised to a loftier reward. If two are equal in love to God and love to man, and one excels the other

in knowledge, *he* will receive the larger share of happiness. So it is in the determinations of God; he who best prepares himself, he who acquires on earth the keenest relish for the pleasures of futurity, shall most fully partake of those pleasures; he who has not made so great preparation, is obviously incapable of enjoying the state to which the other has been elevated. In other language, he who loves God best, he who loves mankind best, he who has most improved his understanding, "shall be called great in the kingdom of heaven;" and he who has not made such proficiency in holiness, benevolence, and wisdom, "shall be called least in the kingdom of heaven."

(To be Continued.)

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. VI.

MR. MORNTON'S friend had breathed his last, and the former was on the eve of returning home, when he received a letter from Henry, urging his immediate presence, as Sophia lay dangerously ill, in consequence of having, on the preceding morning, burst a small blood-vessel. That same day saw the anxious father by the couch of his suffering child. She was, indeed, very ill; and although the medical attendant apprehended no instant danger, he feared her illness would terminate in consumption. To paint the feelings of the parent would be impracticable. Mr. Mornton loved all his children, but Sophia had ever been peculiarly dear to him. She was the very image of her mother; in her youthful countenance was reflected every feature of that dear and never to be forgotten friend; and she had always been a child of the most pious and amiable dispositions. To lose her, then, he felt, would be like tearing a part of his nature asunder; any trial short of *her* loss he might sustain, but *that* would prove too much even for his Christian fortitude to bear. So thought the sorrowing father in the first hours of sadness; but his mind was too thoroughly Christian for him to permit it to sink beneath grief's pressure; he gradually, under the gracious providence of God, brought himself to contemplate a separation from his beloved child, in the blessed and joyful assurance that they

would meet again. But, to the inexpressible delight of her family, Sophia, after hovering nearly a month between life and death, gradually grew better; and although she could not leave her room, she was able to be removed to the sofa for the greater portion of the day. Often when Mr. Mornton beheld the hectic glow which the disorder threw upon her pale cheek, would his fond hopes whisper the possibility that she might recover; forgetful, in the bliss of the moment, that *that* was the most fatal symptom of that flattering disease.

"Believe not that vivid bloom;
It blossoms only for the tomb."

Of course, the conversations had been discontinued; but one evening that the invalid felt better than usual, she begged they might be resumed. "Do indulge me, Papa," continued she, observing an expression of anxiety cross his features, "these subjects are all my pleasure now."

"But I am afraid, dearest, conversation will fatigue you; would you not rather prefer some light reading? Charles would read an amusing book?"

"Oh no; not that I think there would be any sin in that, for if one is fit to die, I believe it matters little how or where death finds the Christian."

"But you are not dying, Sophia," exclaimed Minna, bursting into tears, and throwing herself upon the sofa, on which her sister reclined; "dear, dearest Sophia, you are not surely dying?"

The young sufferer feebly pressed her little sister to her, as she softly whispered, "we must all die, Minna, in God's good time; but you will not be sorry though I should go to heaven before you?"

"But we shall go there together, Sophy; you must never leave us."—The sorrowing father turned aside to conceal his emotion; and a few minutes after, at his daughter's urgent request, the discussions commenced.

Charles—(aside to Mr. Mornton). "I was wishing to-night, sir, to touch upon the doctrine of Election, only I fear the subject will be rather unsuitable for my cousin's present weak state." But the object of his anxiety had heard his observation, and she hastened to assure him, that nothing would gratify her more than to hear that

important point talked over. "You need not fear frightening me, Charles," and one of her own bright smiles for a moment played upon her pallid cheek, "my mind is completely satisfied on that head." After Minna had tenderly adjusted her sister's pillows, and placed herself upon a little stool at her feet, Charles asked his uncle if he did not believe that the Almighty, out of his 'free, distinguishing love, chose a certain number out of the apostate race of Adam, and ordained them to a participation of grace here, and to the enjoyment of glory hereafter,' while all the rest of mankind he doomed 'to eternal misery'?"

Mr. M. "I hesitate not, Charles, to declare my perfect conviction, that no man in his senses can believe a doctrine so absurd, irrational, and unscriptural, and one so wholly and utterly at variance with the moral character of the Deity. What! would a good and merciful God—whose name is Love, who delights in the happiness of every being he has made—usher his creatures into existence, merely that they might be miserable? Oh, my poor boy, how can your mind rest in peace, possessing such awful notions as these?"

Charles. "But you must allow, that election depends on the 'mere good pleasure of God,' and that he can do what he wills with his own?"

Mr. M. "Undoubtedly; but it is the pleasure of Jehovah 'that not one should perish,' but that *all* should have everlasting life. Hear his own gracious language: 'Turn ye, turn ye; why will ye die? I have no pleasure in the death of a sinner, but rather he would turn from his wickedness and live.' 'Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.' And again: 'Ye will not come unto me, that you may have life.' According to your opinion, Charles, men are mere machines. They are impelled to act by a fatal necessity. 'They are no longer the proper objects of praise or blame, of reward or punishment.' It signifies nothing whether they are righteous or wicked, as their destiny, which is decreed, is irreversible."

Sophia—(faintly). "Besides, Charles, if your views of this subject were true, why are we desired to 'flee from

the wrath to come,' when, if man is ordained to misery, not anything he could do would enable him to escape from it? or what inducement can he have to 'lay hold on eternal life,' if his happiness is already fixed in the Divine Mind? and why are we told to 'work while it is day,' and to 'work out our own salvation,' and many other similar exhortations which I might easily bring forward?"

Henry. "If I were for a moment to give credence to such a doctrine, I feel certain I should be driven to distraction through terror and anxiety. I should feel as having my all, my infinitely more than life, depending upon the cast of a die—the decree of God being a thing that I had no power to avert. But I agree with my father in thinking, that no individual seriously believes that the greatest part of his fellow-creatures are born into the world under a predetermined necessity of being for ever miserable."

Charles. "My dear cousin! if we consider the Almighty as choosing any of the fallen race to life and happiness, we behold him manifesting the mercy of a compassionate Father to his offspring; but if we consider him as choosing *this* person rather than *that*, when both were equally wretched, we view him as vested with the character of a Sovereign Lord, and as the sole proprietor of his own favours. If, therefore, the question be asked, why any were chosen to salvation, when all deserve to perish? the answer is, because our Maker is merciful. But if it be further asked, why Paul, for instance, was chosen rather than Judas? the answer is, because he is Lord of all, and has an indisputable right to do what he will with his own. All this we behold with admiration and joy, and revere in silence, well remembering who it is that says, 'Be still, and know that I am God.'"

Mr. M. "If such were truth, where would be the wisdom of using means for the attainment of salvation, when, if we are chosen, we are safe *without* them?—if not, they must prove unavailing. On such a principle, all our prayers, our stretchings forth after virtue, our self-denial, our strivings, must be ineffectual. Besides, does not this doctrine represent the Almighty as partial towards his children, when it is expressly declared, that 'God is no respecter of persons, but every one who feareth *him, and* worketh righteousness, is accepted of him.'"

Sophia. "My mind loves to dwell on Heaven's gracious promises; and both the Old and New Testaments are full of them. Listen, dear Charles, to such words as these: 'Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.' 'Look unto me and be ye saved, all the ends of the earth.' There is no limitation *there*. 'Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you.' And 'If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him?' Now, how will you be able to reconcile that encouraging, all-animating language, with your heart-withering belief?"

The agitation of speaking, had thrown an almost unearthly brilliancy on Sophia's countenance. Her full dark eyes were raised to heaven; and a holy light was imparted to every feature, which impressed the mind with associations tender and affecting. Her cousin could not answer; and he was manifestly greatly affected.

Sophia. "Surely, Charles, you feel the force of those beautiful words I have just uttered."

Charles—(emphatically). "Beautiful, indeed, they are! But I was thinking, Sophia, that it matters little to you, whether our views of election be true or not; you will go to heaven. Oh, that we were all as fit to die as you are!"

Sophia. "No, my dear cousin, I am but a very unprofitable servant; and I often think, if I had to live my time over again, I should live very differently. I can, however, in humble confidence, throw myself on the mercy of God, through my only Saviour, the Lord Jesus Christ."

Henry. "You made a remark just now, Charles, that contradicts everything which you have advanced. You said, that it 'mattered little to Sophia whether your views of election were true or not.' Now, holding the opinions which you do, I should think it 'mattered' unspeakably to all; because, with you, election is irrespective of moral character."

Charles. "Because I feel assured that she is elected.

They who are effectually called of God, are led by the Holy Spirit to acknowledge the need of a dying Redeemer. To the elect, the free promises of the Gospel are offered; such as, 'Him that cometh unto me, I will in no wise cast out;' 'whosoever believeth in Him, shall not perish, but have eternal life.'"

Mr. M.—(smiling.) "Charles, you are a perfect contradiction; I question extremely if you understand your own doctrines."

Charles. "Indeed, uncle, I see the thing very plainly. A few are *called*, the remainder *uncalled;* they who are called, must ascribe this call to *reigning grace* alone. God is the first bestower of it; it is he who calls you out of darkness into marvellous light."

Henry. "The promises are, without limitation, offered unto every person who chooses to embrace them; and they who do embrace them, are in that sense termed the elect.' The Almighty will have *all* men to be saved, and to come to a knowledge of the truth; but those who are systematically and habitually wicked, who will have none of the Lord's counsel, and despise all his reproofs,—we read that 'they shall eat of the fruit of their own way, and be filled with their own devices.' For, 'even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.'"

Charles. "In Rom. ix. 11th and following verses (I need not quote them all), it is said, 'Jacob have I loved, but Esau have I hated.' And again, 'I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion,'" &c.

Mr. M. "These verses, and the whole of this chapter, relate, not to the election of particular persons to eternal life, but to the calling of the Gentiles, and the rejection of the Jews from the privileges of the Gospel; and it is manifest, that the Apostle is not speaking in this place of the *final state*, or, indeed, of the persons of Esau and Jacob, but of their posterity, and that only with a view to temporal privileges. The whole body of Christians, consisting of Jews and Gentiles, are frequently styled the *chosen* and *elect of God*, on account of their external privileges; as the whole Jewish nation had been so named

before, on the same account. This is an easy and plain sense of *election*—reflects not at all on the perfections of God—is consistent with the offers and exhortations of Scripture—and preserves a harmony between the language of the Old and New Testaments.

Charles. "I certainly never heard these passages explained in that way before; I shall study them carefully, and think seriously, uncle, over all that you have said."

Sophia. "You have been very quiet to-night, Minna; not a single remark have I heard you make."

Minna. "I liked better to listen; but indeed, Sophia, I have been thinking more of *you* than anything else; I really wish that ugly cough would leave you."

Sophia. "But it is much better than it was; and I have not felt the pain in my side for these two days."

Mr. M. "God grant, my love, it may continue so;" and the heart of the father for a moment lightened.

MINISTRY OF JESUS.—No. I.

In the 15th year of the Roman emperor, Tiberius Cæsar, when the inhabitants of Palestine, for centuries in subjection to foreign power, were in expectation of some great deliverer, there came from the desert of Judea a man of singular habits and most extraordinary appearance. His name was John; the son of Zacharias, a priest. In Hebron, a small town south of Jerusalem, had Zacharias lived; and there was John born and brought up. For some time, he had led a life of retirement in the hilly country of Judea, and had accustomed himself to the scanty fare which that district afforded. Strange and uncouth was his seeming; a garment of camel's hair hung from his shoulders, and he had a leathern girdle about his loins. His age was thirty years; and there was in his manner and language a freedom and boldness that astonished and awed those who listened to him. Tradition said, that such was the appearance of the ancient prophets, and the expectation of the people fixed on him as their Redeemer. Men of all ranks shared the general expectation, and came to see him of whom the rumour had gone abroad that he was the Prophet. Soldiers, tax-gatherers, lawyers, scribes, young men and maidens, old

men and children, all flocked to the banks of the Jordan, to receive the baptism and hear the words of the new teacher.

The same hope did not animate every breast. The soldier and the tax-gatherer longed for the speedy establishment of the Messiah's kingdom, the glory and riches of which, they trusted, would be greater than those of any other kingdom on the earth. The Scribe and Pharisee looked on with fear, lest their present authority should be destroyed.

The Baptist closely observed his hearers, and answered them according to their several characters. "What shall we do?" said the soldiers. "Accuse no one falsely; do no violence to any one; be content with your pay." "What shall we do?" said the tax-farmers. "Exact no more than your right," was the reply. To the haughty hypocrites who came from the Scribes and Pharisees, he roughly answered, "Ye generation of vipers, who hath warned you to flee from the coming wrath? Repent, change your hearts, and bring forth works meet for repentance."

The report of this strange teacher spread rapidly through all Judea and Galilee; and many came from far to be baptised by him, and among the rest came Jesus of Nazareth.

We read that on leaving the water, the spirit of Jesus was moved in prayer; and while he was thus engaged, the heavens opened, and a bright light was seen to descend like a dove upon his head, and a voice was heard to say, "Thou art my beloved Son; in thee I am well pleased."

Jesus was now about thirty years of age. After he had been thus publicly proclaimed to his countrymen as acceptable to God, he retired into the neighbouring wilderness of Judea, and there remained forty days. Whilst in that retirement, he became conscious of the new powers which had been given to him; and his mind was chiefly anxious that he might use the powers for the purposes intended by the great Giver.

Often in preceding years had Jesus read the records of his nation's glory, and of the might and goodness of Jehovah; and in him had already been formed a grateful and a trusting spirit. The gifts of God he had ever re-

ceived with thankfulness; and it had at all times been his endeavour not to misuse them. But whilst he wandered in that lonely wilderness, and supplied his hunger with what he there procured, he was oft inclined to think that the new power committed to him might be used to supply his craving appetite,—the very stones before him might be made bread. But then the fear arose lest this should be a misapplication of his power, and he gave not the command.

Often did he think, that in performing the will of his Heavenly Father, he might gain disciples by astonishing and delighting the people. He might cast himself down from a pinnacle of the Temple and not be injured; but when such thoughts arose in his mind, he checked them, by remembering, that man ought in no circumstances to tempt the Lord his God.

Another subject of his doubt and meditation was the power he should exercise over the lives and happiness of his fellow-men. He might gain dominion over many kingdoms. The country of Judea and Samaria lay stretched out before him, and the distant hills of Galilee were within his view,—over all these he might rule. He might regain the empire of David, and place himself on his father's throne. The power of the Romans he might subdue, and reign triumphant over all the world. But then, he reflected, he must forsake the worship of God, who had given him all his power,—the glory of this world he must make his god. This temptation he repelled by remembering the Scripture, "Thou shalt worship the Lord thy God, and him only shalt thou serve."

While Jesus was yet in the wilderness, the Jews sent priests and Levites from Jerusalem to John the Baptist, to ask him of his mission; and John confessed that he was not the Christ. And when they farther questioned him, he answered, "I am the voice of one crying in the wilderness, Make straight the way of the Lord." "I baptise with water; but one hath stood in the midst of you whom ye know not; he it is who cometh after me, the thong of whose sandal I am not worthy to loose." The next day John seeth Jesus coming to him, and saith, "Behold the Lamb of God who taketh away the sins of the world." This is he concerning whom I said, "After

me cometh a man who is preferred before me, for he was before me. And I knew him not; but that he might be made manifest to Israel, for this I came baptising with water." John must have had some knowledge of Jesus before this time, as they were related by blood; but he had no reason to expect that he was the chosen Messenger of God before his baptism. "I knew him not," said John, "but he who sent me to baptise with water, had said unto me, 'Upon whomsoever thou shalt see the Spirit descending and abiding upon him, the same is he that baptiseth with the Holy Spirit;' and I saw, and bear testimony that this is the Son of God."

With many exhortations did John continue to publish glad tidings; and, without the slightest feeling of envy, to prepare men's minds for the greater Teacher whose coming he had proclaimed. But Herod the tetrarch "being reproved by him concerning Herodias, his brother's wife, and concerning all the evil things he had done, added this also above all, that he shut up John in prison."

MONTHLY RECORD.

JUNE 1, 1840.

IN the early part of 1839, was established in Lynn, Norfolk, a Society, called the "King's Lynn Deposit Society," the objects of which are these:—To create in all, particularly the rising generation, a spirit of independence, a disposition to frugality, and a habit of industry, without which, man sinks in the scale of being and injures society; to provide for the decrepitude of age, the time of sickness, or the wants of family and friends: objects more important than these, no commercial, no benevolent society can propose. In this Society, the amount of share is so small, that it may be said to embrace the poorest member of the community, and no individual being restricted as to the number of shares he or she shall hold, accommodates the wealthiest; and the privilege, that any member may borrow to the amount of his or her share on any emergency, while it meets, in some measure, the objects of a benevolent society, removes entirely the idea of charity, and prevents the breaking down of that independent feel-

ing, and those inducements to idleness and profligacy, which are the most potent grounds of objection to all public charities. Persons of every age, denomination, and sex, are eligible as members, by depositing threepence per week for each share. The number of shareholders at the close of the first year was 138, and the amount of deposits £207 : 4*s*. 7*d*. Part of this sum has been employed for nearly six months, so as to allow a dividend of twopence upon each shareholder's deposit, which amounted to 6*s*. 6*d*. at the end of the second quarter; and there is no doubt but that nearly the whole sum will very soon be so invested as to realise a dividend of the same value. At the annual meeting of the Society, February 3, at the Unitarian Chapel (at which place the weekly meetings of the Society are held), the election of officers for the ensuing half-year took place, when Mr. Whitby, Mr. Wright, and Mr. Jolly, were chosen Chairman, Treasurer, and Secretary, as heretofore; and the following, as Committee:—Mr. C. Plowright, Mr. H. Inkson, Mr. D. Menzies, Mr. J. J. Martin, Mr. James Allen, Mr. Binge, Mr. Henwood, Mr. W. Aickman, Mr. H. Jex, and Mr. T. Plowright. Several new shareholders were added to the Society, and several additional shares taken by other members; and there is every prospect that the Society will increase in its numbers and usefulness.

Died, at Malton, Yorkshire, March 10, in the sixty-third year of his age, Mr. John Pratt, Surgeon. He was a man much esteemed, in the town where he resided, for his professional skill, his general acquirements, and his sincerely benevolent disposition. In early life, he was for many years connected with the Wesleyan Methodists; and whilst associating with them, by a course of free and candid examination, he became a Unitarian. His separation from the Methodist party was attended with great loss in his business. He was distinguished among his fellow-townsmen by his persevering opposition to injustice and hypocrisy, as well as by his strenuous support of every benevolent institution. Many of all denominations regret his loss; the congregation with which he was connected, deeply feel the loss of so able and consistent a member.

Malton, 18th March.

LORD-STREET CHAPEL, OLDHAM, LANCASHIRE.—Oldham contains a population of forty thousand, and is placed in the midst of the populous villages of Shaw-in-Crompton, Royton, Chadderton, Middleton, Hollinwood, Copster-Hill, Glodwick, Lees, Hey, Austerlands, Waterhead-Mill, and two miles from the busy manufacturing population of Saddleworth; in none of which places does there exist a Unitarian Chapel.

Firmly persuaded that if Unitarianism must be placed in a permanent condition here it must be introduced in a respectable manner, the friends of the cause having been obliged through unfortunate circumstances to relinquish for a time the Chapel, beg to appeal to that public through whose liberality their Chapel was erected to replace them in it in favourable circumstances. Though few in number, and comparatively poor, they have been enabled to conduct a School and have occasional services; and believing that the time has arrived for a fresh effort, with a prospect of success, they beg leave to submit to their friends the following statement:—

That Lord-Street, through the increase of building, is very central, and its respectability is secured by the erection of good houses in the immediate vicinity of the Chapel, which has given an increased value to it, aided by the erection of a substantial stone wall enclosing a spacious yard.—That the Chapel is in a very dilapidated state, the floor being decayed, owing to the water lodging underneath, previous to the sewering of the street.—That the doors, windows, and pulpit require repairing and painting, the pulpit and many of the pews being nearly down through decay: the roof wants repairing and painting.—That forms and a table would be required for the Vestry and for the middle part of the Chapel, which it is proposed to use for the present as a school, the number of sittings left in the side pews being one hundred and fifty, a number likely to be amply sufficient for some time.—That a stove would be desirable in the Chapel, to prevent damp.—That the front wall, which has been pointed already, needs it again; and it has been proposed, if the expense should not be too great, to case the outside with stock bricks, as those employed in its erection are of a very inferior quality.—That the cost of these repairs

would be about seventy pounds; of which sum, seven pounds have been subscribed among the few and poor friends here. The forms required, and the table, have been kindly offered by another individual.

It only remains to state, that Unitarianism seems the only system to counteract the infidelities of Socialism, now very prevalent in this neighbourhood.

OLDHAM, April 4, 1840.

THE early printing of the Christian Pioneer for May, in consequence of the visit of the Editor to England, prevented the announcement in that number of the death of the Rev. Dr. Lant Carpenter of Bristol. It is with no ordinary feelings of sorrow, that we now record the decease of this truly excellent man. He died April 5, on his passage from Naples to Leghorn, aged 59. Sincere and heartfelt is the regret which that event has occasioned throughout a very extended circle. The talents and virtues, the piety and benevolence, by which Dr. Carpenter was characterised, had attached to him persons of all denominations; and by all his memory will be held in hallowed remembrance. The religious denomination of whose principles he was the unceasing, watchful, judicious, Christian advocate and defender and ornament, will especially mourn his loss as of a friend and father.

Those already acquainted with the writings of Dr. Carpenter, will be glad to learn the intention of his family to publish selections from the Manuscripts which he has left; whilst all by whom his Christian worth was honoured, will readily avail themselves of the opportunity to possess themselves of his posthumous instructions. To the announcement which follows we direct the attention of our readers, and hope speedily to receive their names as subscribers to the projected volumes.

"*Works of the Rev. Dr. Carpenter.*—The family of the late Rev. Dr. Carpenter have it in contemplation to publish such a selection from his Manuscripts, as will be acceptable as well as useful to the members of the wide circle in which he was beloved and respected during life. Besides a large number of Pulpit Discourses, Dr. C. has left a complete Exposition of the Acts, and of several of the Epistles, with copious Notes on the Gospel

History. His family have also in their possession his Lectures on the Philosophy of Mind, and many valuable MSS. on miscellaneous subjects. They are further desirous of giving to the public, at the earliest practicable period, such a Memoir of him as may exhibit him in the character of a Christian Pastor; developing, so far as possible, the early influences which contributed to form his mind, and the mode in which he subsequently acquired so valuable and extensive an influence over others.

"The extent to which the publication of Dr. CARPENTER's works may ultimately be carried, must depend upon the sale of the portions first issued. In accordance with the opinions of many friends, his family think it advisable to publish a Volume of Sermons on subjects exclusively practical, with as little delay as possible. Another of corresponding size will be next issued, containing the Memoir (accompanied by a Portrait) and selections from his MSS., particularly from such as may contribute to develope his character, and to present his public labours and their results in a form adapted to encourage and stimulate others.

"Each Volume will contain upwards of 500 pages, 8vo.; and the price of the two will be 21*s.* to those who may send in their names as Subscribers previously to their publication; and 24*s.* to subsequent purchasers.—Each Volume will be complete in itself, and may be separately purchased:—to be paid for on delivery."

THE Annual Meeting of the Southern Unitarian Book and Fund Societies, took place on Good Friday, April 17, at Chichester. The Rev. H. Hawkes introduced the service, and the Rev. Jerom Murch of Bath delivered a truly excellent discourse from Matt. vii. 20. At the business meeting of the Societies, the Rev. E. Kell read the Report of the Committee, which, after detailing the state and proceedings of the different congregations in the district, mentioned that a course of controversial lectures had been delivered the last year under the superintendence of the Fund Society, at Wareham, on Wednesday evenings, by the neighbouring ministers. A petition to the House of Commons against the application of the public money to the building of new churches, or other ecclesi-

astical purposes, was then agreed upon, and signed by the Chairman, the Rev. J. Fullagar, in behalf of the meeting. Sixty members and friends afterwards dined together at the Dolphin Inn—Abraham Clarke, Esq. of Newport in the chair; and, at 5 o'clock, adjourned to the Assembly-rooms, where tea was provided; and upwards of 200 persons of both sexes spent the evening in listening to various interesting addresses connected with the objects of the meeting.

The following were the sentiments introduced to the meeting by the different speakers (the Rev. Jerom Murch in the chair):—"Christian Fellowship: May the advocates of religious truth feel more and more the necessity of cordial co-operation, and of promoting the unity of spirit in the bond of peace." "The Southern Unitarian Fund, and the Southern Unitarian Book Societies: May the objects of these institutions be more fully appreciated, and the number of members be speedily increased." "Religious Liberty—perfect Religious Liberty: The Abolition of all Punishments for conscience' sake; and honour to the men who have made sacrifices at the shrine of truth and duty." "Education—National Education without Restrictions: May a Christian desire to enlighten all classes of the people, prevail over an ambition to maintain the influence of any sect or party." "A cordial Welcome to our Friends from a distance: May the Ministers who have visited us this day, find increasing encouragement to pursue their labours, and behold them crowned with abundant success." "Prosperity to the Chichester Congregation, and a complete recovery to its respected Minister." To the last sentiment the company most cordially responded; and, after singing a hymn, departed highly gratified by the proceedings of the day.

E. K.

Cheltenham Congregation.—On the evening of April 17, the Sixth Anniversary of this Congregation was celebrated by a Tea Meeting. The attendance was larger than on any former occasion, numbers being unable to gain admission. The company was composed of the friends to religious freedom of every denomination. Mr. T. Furber, the founder of the Society, presided; sup-

ported by the Rev. Dr. Davies of Gloucester, and the Rev. F. Bishop, the future permanent minister of the congregation. The Chairman, during the evening, announced a variety of sentiments on the important topics of National Education, Religious Liberty, Christian Charity, and the Protestant principle of Free Inquiry. This last was responded to in an eloquent and lengthened speech by the Rev. F. Bishop; in the course of which, he clearly proved from Scripture the right of Protestants, each and all, to form their opinions from the Sacred Records, and that creeds and articles of churches, as by law established, were "the allies of earthly power, the foes to heavenly faith." The other sentiments were responded to by Messrs. T. J. Read, Fry, and Goding. A vote of thanks was unanimously passed to Mr. Furber, for his past services in behalf of the Society, which he acknowledged in a heartfelt speech; also to Mr. Spackman, for his gratuitous assistance in conducting the musical department. The place of meeting was tastefully decorated by the stewards with wreaths of flowers and evergreens, and six beautifully executed silk banners, containing the following devices and inscriptions:—The tomb of Servetus, the Spanish physician, burned to death by Calvin; surrounded with the words, in gold letters, "Cheltenham Unitarian Society, instituted 1834;" an emblematical representation of Peace on earth, with the mottos—Freedom of Opinion, Civil and Religious Liberty, Priestley, Lindsey, Belsham, and various others renowned in the annals of religious liberty. The meeting terminated by singing Dr. Bowring's hymn, "God is Love." J. G.

Cranbrook, Kent.—On Friday, April 17, a very excellent discourse, founded on Proverbs iv. 7, was delivered in the General Baptist Chapel, Cranbrook, by the Rev. A. M. Walker, of Canterbury, to an assembly of about two hundred persons, including a considerable number of friends from Tenterden, Rolvenden, Headcorn, and other places in the district. At five o'clock the company partook of tea in the Chapel; and afterwards, the Rev. E. Talbot of Tenterden having taken the chair, about three hours were spent in the most satisfactory and profitable manner. Various appropriate sentiments were

announced from the Chair, and animated addresses delivered by Messrs. Talbot, Groves, Walker, Saint, Blundell, and Bradshaw. In the course of the afternoon and evening, several pieces of sacred music were performed by the Choir, which contributed to the enjoyment of the occasion. No collection was made; yet the sale of tickets for the tea-party had been so considerable, that a surplus of rather more than four pounds remained after the expenses had been met. This is to assist in effecting some necessary repairs on the Chapel. T. B.

London Domestic Mission Society.—The fifth annual meeting of this Society took place on Thursday, May 14, at Carter-Lane Chapel. It began with divine service. The Scriptures were read and the prayer offered by the Rev. Dr. Hutton. The sermon was preached by the Rev. W. Hincks, from Matt. xi. 5: "The poor have the gospel preached to them." The preacher, in a clear and energetic discourse, pointed out the duty of striving to enlighten and exalt the labouring classes; and expressed his firm conviction, that the Unitarian body of London and its neighbourhood would not fail to do their part in this sacred work, by liberally supporting an Institution so admirably fitted for the purpose.

After the service, James Heywood, Esq. was called to the chair, and the reports were read. From the Treasurer's Report it appeared, that on Dec. 31, 1839, there was a balance in hand of £50: 2*s.* 5*d.*, but that the outstanding engagements of the Society were from £90 to £100, and that £62: 3*s.* 10*d.* were due to the poor's purse; thus showing a deficiency of upwards of £100 upon the year's account. Between £60 and £70 of this, however, were for disbursements of the year 1838; thus reducing the actual deficiency of the year to about £50. This will also appear by another mode of stating the account:—Total receipts for 1839, for general purposes, £405: 17*s.* 7*d.*; actual expenditure, £351: 1*s.* 8*d.*; outstanding engagements from £90 to £100.

On this statement the Committee's Report founded an earnest appeal for increased support; urging on the attention of the meeting, that unless this were given, some portion of the valuable operations of the Society must be

given up. Subsequently there was some discussion as to the propriety of drawing more largely on the Unitarian public; but the general feeling of the meeting evidently was, that efforts should be made to prevent the necessity of any narrowing of the field of labour, especially when it was clearly understood that the current expenses of the year exceeded the current income by no overwhelming amount; and the following resolution was passed:—"That this meeting recommends to the Committee, to take the state of the finances into its earliest consideration; and expresses its conviction of the importance of prompt, renewed, and extended efforts to prevent the necessity of contracting the present operations of the Society."

The Report with regard to the labours of the Missionaries, the state of the Schools, Classes, Mutual Instruction Societies, &c. was very favourable. The Missionaries' Reports to the Committee, furnished much interesting and important matter, which was freely made use of, and excited an earnest attention in the meeting. For the particulars the reader is referred to the printed report, which may be had on application at the booksellers.

In the course of the proceedings, a respectful tribute was paid to the memory of the late and lamented Dr. Carpenter,—so justly venerated, and whose labours will so long survive, monuments of his untiring energy, zeal, and benevolence. A resolution was moved by the Rev. Dr. Hutton, and seconded by the Rev. B. Mardon, which was received with that silently cordial feeling which befitted the occasion:—"That this meeting, remembering the deep interest taken in Domestic Missions by the late Rev. Dr. Carpenter, and his generous zeal for the promotion of this Mission in particular, desires to express to his mourning family, its sympathy in their bereavement, and its earnest wishes that the consolation and support of God's Holy Spirit may be with their hearts."

The remaining resolutions necessary to the business of the Society, were unanimously passed: and the meeting closed, after the announcement of sundry donations, subscriptions, congregational collections at Little Portland-street, and Worship-street, and a collection at the doors of the Chapel on the present occasion—amounting altogether to upwards of £100. Thus proving, in a most

satisfactory manner, that the Society had at least the warm sympathy of that meeting.

In the evening, a Tea Meeting was held at Spicer-street, which was well attended, but not so numerously as on some former occasions. The arrangements were most neat, orderly, and pleasant; and the tables ornamented with several bouquets of flowers. After tea, Thomas Hornley, Esq. one of the founders of the Society, was called to the chair; and the following sentiments were proposed by Mr. Surridge, Rev. E. Chapman, Mr. Wansey, Rev. W. Hincks, Mr. Mason, and Rev. B. Mardon.

1. "The improvement of the human race." 2. "The London Domestic Mission Society, an instrument of human improvement." 3. "Our Missionaries:" This was responded to by Mr. Philp and Mr. Vidler in interesting speeches, bearing reference to their labours, their hopes, and prospects. 4. "Those who have seconded the labours of the Missionaries in the Day, Evening, and Sunday-Schools." 5. "Prosperity to the Mutual Instruction Societies:" this was given by Mr. Mason, a member of the M. I. S. at Spicer-street, with a neat and appropriate speech; in which he stated, that he owed everything which he most valued, to his having joined that Society; and spoke of his connection with the Sunday-School as one of the happiest circumstances of his life. 6. "The friends of the Institution present and absent." In the course of the evening, the children of the singing class, sang several of the excellent airs in Hickson's "Singing Master."—Between eight and nine pounds were collected at the door.

Abolition of Capital Punishments.—On Wednesday evening, April 15, a lecture was delivered at the Whitehall Rooms, in this town, on the demoralising tendency of death punishments, by the Rev. George Harris, of Glasgow. The subject is one to which the rev. gentleman has long and warmly devoted himself; and, in the course of his philanthropic labours, he has addressed crowded and most respectable audiences in Edinburgh, Glasgow, Aberdeen, and many of the principal towns in Scotland. In several of the places which he visited, so great

was the interest which he produced, that he was called upon to repeat his eloquent delineations, his touching appeals, and his convincing arguments. His passing through Kendal was thought by some who were acquainted with his exertions in the cause of humanity, to be a favourable opportunity for directing the serious attention of our townsmen to the all-important question. The result more than justified every expectation, and the enthusiasm that prevailed, encourages us to hope, that the inhabitants of this town, ever active in a benevolent cause, will raise their voice in the accents of indignant remonstrance against those bloody edicts that still stain our statute-book. The room was crowded to excess, and the rev. lecturer, during his address, which was of more than two hours' duration, but which rivetted the attention of his hearers, was repeatedly and rapturously cheered. After the applause which greeted Mr. Harris on resuming his seat had subsided, Mr. C. Nicholson proposed, in a few appropriate words, a vote of thanks; which Mr. S. Marshall said he had the utmost satisfaction in seconding. The motion was carried by acclamation.—Mr. Harris briefly but feelingly acknowledged the compliment, begging the company, as the surest proof of their interest in the subject, to use their best efforts in obtaining petitions for the total abolition of death punishments. Mr. Ewart's motion had been received with more favour than might have been expected. Mr. F. Kelly had just given notice of a motion for a repeal of all capital punishments, except in cases of murder. Thus the subject was about to be renewed, and he hoped the opportunity would not be allowed to pass by, of pressing the matter on the earnest attention of the Legislature.—*Kendal Mercury.*

On Sunday, April 19th, and Monday 20th, was celebrated the Eighteenth Anniversary of the Bolton Moor-lane Unitarian Congregation. There were three services on the Sunday, all of which were conducted by the Rev. George Harris of Glasgow. The audiences were very large, and deeply attentive. Friends came in crowds from the surrounding towns and villages; individuals being present from Bury, Heywood, Rochdale, Chowbent, Astley, Tyldesley, Hindley, Park Lane, Swinton, Manchester,

Stockport, Rawtonstall, Padiham, Preston, Blackburn, Stand, Rivington, Walmesley, Ramsbottom, &c. The day was exceedingly beautiful, and the whole effect singularly impressive. Collections were made amounting to nearly £50.

On Monday Afternoon, April 20th, at 5 o'clock, the congregation and friends, to the number of more than 200, took tea together in the Temperance Hall. After which, the Rev. William Maccall, Minister of the Congregation, was called to the chair. After a short address on the social influences of such meetings, the Chairman proposed the following sentiment; "The Moorlane Unitarian Congregation: May the causes which have hindered its prosperity be removed; and may its members work harmoniously together for the pure and benevolent faith which they profess." Mr. John Bradshaw, the Secretary of the Congregation, briefly responded, entering into some interesting details respecting the present condition of the Society.—The Chairman proceeded to call on Mr. John Lingard, who prefaced, with some beautiful and appropriate remarks, the sentiment, "The strangers who have favoured us with their presence: May this meeting be the means of giving a fresh stimulus to their zeal, and a fresh influence to their social feelings."—Mr. Bradshaw then gave, "Our Brethren of the Bank-street Congregation." To this, Mr. C. J. Darbishire replied in a speech not less remarkable for its generous and charitable spirit, than for its just, and striking, and truly Christian observations.

"The Rev. George Harris: Thanks to him for his most eloquent and effective services yesterday; and may a long and untroubled career, permit the uninterrupted dedication to the world of his brilliant and varied talents." This, amid loud applause, was the next sentiment given. Mr. Harris, in reply, spoke at considerable length; and his earnest and stirring appeals elicited loud and frequent expressions of approbation.

"Unitarianism: May it, and all other rational and progressive religions, be enabled, by a proper selection and combination of agencies, to supplant the errors of practice and of belief, which are so fatal to the peace and the happiness of the community,"—was illustrated in a

most touching manner, by the Rev. Franklin Howorth of Bury.

"Freedom of inquiry; May all men not only have the courage and the honesty to examine the foundations of their belief, but the courage and the honesty also to avow the results of their examination." This sentiment was convincingly responded to by Mr. Boardman of Swinton.

In proposing, "Success to the motto,—England expects every man to do his duty," the Rev. John Harrison of Chowbent, eloquently dwelt on the physical, the moral, the mental destitution of the people in the manufacturing districts.

"Civil and Religious Liberty: May its missionaries be increased; and may the bad institutions that thwart its march be destroyed, especially that most obnoxious of all —an ecclesiastical establishment," furnished Mr. Isaac Barrow with the text for a powerful analysis of the causes and effects of spiritual despotism.

The Chairman then proposed "The Ladies: Our deep gratitude to them for the grace that they give to our assemblies; for the interest that they give to our undertakings; and for the gladness that they give to our homes."

The Rev. W. Mountford of Manchester, in a very interesting address, moved the thanks of the Meeting to the Chairman; and the Chairman having briefly replied, the Meeting separated about ten o'clock. The interest of the Meeting was considerably increased by Mr. Harrison of Chowbent—the father of the promising young minister of the Unitarian Congregation of that place—kindly presiding at the seraphine, and, assisted by various friends, performing several pieces of sacred music in the course of the evening. W.

In the morning and evening of Sunday, April 26, Mr. Harris preached at Maidstone in behalf of the schools supported by the Unitarian Congregation of that town. Sermons were the same day preached at St. Peter's Church, and at the Independent and Baptist Chapels, and at the Methodist Chapel for the Wesleyan Missions. Notwithstanding, the attendance at the Unitarian Chapel was considerable, and the collection larger than at any of *the other* places.

SUNDAY, May 3, Mr. Harris preached in the afternoon and evening at Tenterden to large audiences; and had the pleasure of hearing the Rev. E. Talbot in the morning, and of witnessing a much larger attendance at the celebration of the Lord's Supper than is common in the Unitarian Congregations of England. The new school-rooms and additional burial-ground attached to the Chapel, are evidences of the Christian generosity of this society.

SUNDAY, May 10, Mr. Harris preached in the morning and evening at Maidstone, and at Chatham in the afternoon. Both the Chapels were filled with deeply attentive audiences.

SUNDAY, May 17, Mr. Harris preached in the morning and evening at Moor-Lane, Bolton, and in the afternoon at Chowbent. The weather was very unfavourable to the gathering of numbers, yet the Congregations were large. On Tuesday, May 19, on the urgent request of many persons of various religious denominations, Mr. Harris delivered a lecture in the Chapel at Moor-Lane, Bolton, to a large audience, on Capital Punishments.

AT the Justiciary Court held in Glasgow in April, Thomas Templeton, for the murder of his wife, was found guilty by the great majority of the jury who tried the case, and was sentenced to death. The circumstances which came out in evidence, exhibited a fearful picture of the melancholy and debasing effects of intemperance. Both husband and wife were addicted to the brutalising vice. Their home, if home it could be called without a desecration of the hallowed name, was a pitiable and disgusting scene. In one of the drunken brawls, which were of continual occurrence, the death-blow was inflicted. The jury unanimously recommended the prisoner to mercy, and subsequently addressed a memorial to the Queen for a commutation of the sentence. A letter has been received from the Marquis of Normanby holding out no hope. The following petition has also been forwarded, signed by upwards of eleven thousand persons; but as no respite has been received up to this date (May 25), and as the criminal was sentenced to be executed on

Wednesday, the 27th, we fear that the brutalising scene of a public execution will once more be witnessed in this City.

"*To Her Majesty, Victoria, Queen of the United Kingdom of Great Britain and Ireland,—The Petition of the undersigned male and female Inhabitants of the City of Glasgow,—*

"Humbly Sheweth,—That your Petitioners, holding that human life ought not to be taken away by any fallible tribunal, are, therefore, upon principle, decidedly opposed to Death Punishment, for any crime whatever.

"That, in the opinion of your Petitioners, Death Punishments are wholly useless, as a means of deterring from crime; on the contrary, the Criminal Statistics of this country have demonstrated, that other penalties are *more effectual* in the repression of offences—the efficacy of punishment depending more upon its *certainty* than its severity.

"That the punishment of Death is every day becoming more unpopular in this country, on account of its brutalising tendency—its manifest impolicy—and its utter repugnance to the spirit and precepts of our holy religion.

"That, whilst we conscientiously entertain these sentiments, we have no wish to extenuate the crime committed by THOMAS TEMPLETON, now under sentence of Death in this City, but, lamenting the prevalence of those degrading customs, which are the exciting causes to such atrocities, your Petitioners would earnestly unite in the unanimous recommendation of the Jury, that Mercy may be extended to him, and some other Punishment substituted instead of that to which he has been sentenced.

"May it therefore please your Majesty to exercise, in the present instance, your Royal clemency, and your Petitioners shall ever pray."

THE

CHRISTIAN PIONEER.

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ANGLICANISM, OR THE OXFORD THEOLOGY.

(Concluded from p. 256.)

III. There is no denying that the Anglicans utter many truths, which all parties should give heed to; but notwithstanding all its plausibility, the system is met by such objections as must be fatal to it, at this hour of the world's age. It is, we believe, an honest, and certainly an ingenious, and we hope, a final endeavour, to place Church Orthodoxy beyond the reach of cavil and of argument, by calling in authority to fix what the letter of Scripture does not fix, and what, if it contains at all, must certainly be under the surface. The general tenor of the New Testament, they feel, does not clearly teach Orthodoxy or any dogmatic system, or refer to traditions as of equal authority with what is written. Anglicanism, then, has to struggle with the following difficulties, and such would be our line of objection to it:—

1. The system is to be suspected which unambiguously allies itself with mystery, and bids away the spirit of inquiry, and confesses its uneasiness before "the glare of science that settles upon it from without."

2. According to the Anglicans, Tradition declares Revealed truth as well as Scripture; Tradition is co-ordinate with Revelation; the Fathers have the same right to teach authoritatively that the Apostles had,—to modify our faith, to add to it, to explain it. According to their hypothesis, the Apostolic succession continues a supposed system organised by Christ at the beginning. This being so, they cannot think us "who are without," unreasonable in demanding of them the same evidence of their authority and commission that the Apostles gave of *theirs*. If Tradition and Scripture are parts of the same system, then Tradition must be able to show its miracles in evidence. The Church of Rome is consistent. She claims authoritative Traditions after the age of the Apostles;

and, as part of the same system, she alleges miracle. Do the Anglicans believe the reputed miracles of the third and fourth centuries? If they do, why have these ceased in the nineteenth? If they do not, and limit miracles to the Apostles, then the evidence of their equal authority to that of the Apostles fails. Whether miracle was meant to arouse attention, or authenticate a divine commission, or whatever was its purpose, it is not less needed now than at the beginning, according to the theory of authoritative Tradition. It follows, on the principles of Anglicanism, that either Christianity was not introduced by miracles, and therefore we are not entitled to call for them now; or it was so introduced, and therefore Anglicanism must show the signs of an Apostolic system, else be on its own premises condemned. We observe the attempt to rid themselves of this, by saying, "if Baptism be the cleansing and quickening of the dead soul, to say nothing of the Lord's Supper, they [the Episcopal clergy] do work miracles. If God's ministers are then only to be honoured when we *see* them work miracles, where is place for faith?"—Tract 85, p. 95. This admits the principle we are insisting on, and shows that the pressure of the difficulty is not unfelt. We ask to know, why Tradition must be received on less authority than Revelation was originally, seeing it claims to be a continuance of the same system? If Tradition is placed below Scripture, unequivocally below it, and is offered merely to render *probable* what were the opinions and practices of the early times, this is a legitimate use of it, and needs no support of miracle. In this way, the force of Mr. Belsham's argument for infant baptism may be admitted. He has made it appear that the institution can claim the authority of early practice. Still it is open to inquiry, whether the Apostles baptised infants; which is a farther question that Tradition, being unauthoritative, does nothing to settle, and more especially if it is owned, that "the simplicity which was in Christ," and the primitive Christianity, began to be early corrupted. Tradition, in its own proper place, is unobjectionable; but to Tradition being made of equal authority with Scripture, we shall always object, till we see the seal of heaven in some work or sign which human power and ingenuity cannot

counterfeit—agreeing with the Anglicans, that "miracles *prove* a man to be God's minister, but do not *make* him God's minister."—Tract 85, p. 95. The question respecting Anglicanism, is precisely a question of proof. We only require them to show evidence of their delegated authority, to add to and continue the system of Revelation. They have touched the stone at the mouth of the sepulchre, but have not prevailed to roll it away.

3. If the Anglican system were consistent with itself, and with its own high claims, it would persecute. If it has authority to fix doctrine, why not practice as well? why not excommunicate the heretic, and load him with pains and penalties, for contumaciously setting himself up against the divine right of the priesthood? Personally amiable and pious as the Oxford theologians may be, their system contains the germ of persecution; and in the hands of proud and unprincipled ecclesiastics, if we might suppose such a thing, it might be turned into an engine of most baneful annoyance and oppression. Some contend that its persecutions are on record, and not merely a matter of speculation. *But every claim to an exclusive orthodoxy, is by its very nature intolerant.* Where all are equally liable to err, none can claim an exclusive possession of truth, or orthodoxy. If the claim is *yet* made, it is a usurpation of the common rights of Christian brethren; and when allied to the sterner and more zealous order of minds, will terminate in persecution. We make this charge advisedly. Rome does not do her work by halves: at the same time that she provided an Infallible Orthodoxy, she furnished also the iron rod of persecution to enforce it.

4. If we advance to meet the Anglicans on their own self-chosen ground of "the Fathers," all is perplexity, and confusion worse confounded. There is no end of the claims of all and every party having the Fathers on their side. Even the Socialists appeal to the Fathers.

The appeal to the Fathers implies the insufficiency of reason and Scripture to form the faith of Christian men. Tradition implies that Scripture is not clear in its teachings, or not clear on those points on which tradition decides that it ought to have been clear; that is, Scripture leaves imperfect the evidence of Church orthodoxy.

This makes the rule of faith more difficult instead of more easy, inasmuch as the task is harder to find the meaning and general consent of the Fathers in addition to Scripture, than to find the meaning of Scripture alone. Is it so easy a matter to fix what is the general consent of the Fathers? How many must first agree, in order that the consent may be called "general"?

Then, again, have the Fathers themselves claimed for their writings that they should be received on an equality with Scripture? Have the Fathers said so for themselves? And if they did, is there nothing for it, but to admit their claims? May we not ask them for the proof, and scrutinise their alleged evidences?

Heretics, it must be remembered, have appealed to traditions different from those of the Catholic Church. Traditions, then, are divided; authorities are at variance; and is this no impediment in the way of ascertaining the general consent? or are heretics not allowed to have any traditions?

But, supposing all these obstacles to be got over, what is the authority of general consent? It has no authority as a rule of faith, and can only bind those who agree to it. The general harmony of the early church, if it exists, only makes probable what was the doctrine of the Apostles, but cannot with authority determine it, if we remember how soon corruption in doctrine and practice began to show its presence.

Furthermore; who are these "venerable Fathers" whom we are required to obey? What are their character and competency? Speaking generally, are they either honest or able men? Take one of the earliest as a sample, Hermas, the author of the Shepherd; or we will even throw in Ignatius and Papias to the bargain. Are these the men whom we are to take as our guides, and regard as the paragons of Christendom? With reference to all the Fathers generally, we may say, that "their voluminous and tedious writings are valuable, as furnishing a picture of the times, and showing the progress of ecclesiastical corruption, and tracing back by an ascending chain the books of the New Testament to the apostolic age. But that any one who has read really much of these productions, can think with respect of their authors'

judgment, or without disgust of their temper, or without suspicion of their morals, is one of many wonders of theology. Clement of Alexandria, Origen, and Eusebius, may perhaps be regarded as exceptions; but that the silly credulity of Epiphanius, the implacable fury of Tertullian, the frantic bigotry of Jerome, should have received the canonization of Christendom, is a profanation of the name of sanctity, and an insult to the understanding and conscience of mankind."—*Martineau's Rationale*, p. 61. The characters of these men so far from being able to support tradition, cannot even support themselves.

Is there any one consistent system that can be made out of these Fathers? The Anglicans themselves claim this majestic evidence of general consent, only for "the Articles of the Creed, especially those relating to the Trinity and the Incarnation."—Tract 71, p. 28. Those who have examined the Fathers much more than we claim to have done, say that this "general consent" is altogether apochryphal. Hear Chillingworth: "I see plainly, with my own eyes, that there are Popes against Popes, and Councils against Councils, some Fathers against other Fathers, the same Fathers against themselves, a consent of Fathers of one age against a consent of Fathers of another age; traditive interpretations of Scripture are pretended, but there are few or none to be found." An analysis of those writings would show the justice of these strictures.

If we were to admit, for the sake of argument, that the Fathers *do* hold a common language regarding doctrine, do we need to be reminded how difficult, almost impossible it is, that the same words should convey the same ideas to thousands and millions of minds spread over many ages and countries? Those acquainted with ecclesiastical antiquity, do not require to be reminded of the different tone of the Fathers before the Council of Nice, and after it. Orthodoxy before that period, seems vacillating and unformed; *rudis indigestaque moles*. And even after that period, the scale sometimes inclines to Arianism, and sometimes to Athanasianism. But if the testimony of the Fathers had been far more definite than it is, the difficulty of conveying and transfusing the same catholic doctrine to differing minds and opposite

temperaments, in their thousand varieties of circumstance and position, would be next to impossible. There is no reason to forget Wallis and Sherlock, teaching different Trinities from the very same Articles, which each had conscientiously subscribed. How, then, can the one unvarying Church orthodoxy be conveyed?

Anglicanism does not venture to appeal to the later Fathers, but to the earlier, as being more pure. Now, we believe, a perusal of their works would prove this early purity to be imputed and imaginary. The germ of all after corruptions, we undertake to prove, may be found in the early Fathers. Antichrist began early; the leaven of corruption was thrown into the mass, before the eyes of the Apostles themselves. There is not that mighty difference, in point of purity, between the third and the eleventh century. Here, again, the Romanists are more consistent than the Anglicans; and they will be able, we predict, to dislodge the latter from their present position. The worst perversions may not have been at the very beginning; but there is no clear line of demarcation separating between the purer fountains of tradition, and such as are less pure. "If (says the author of "Ancient Christianity") we are to hear much more of the purity of the early Church, there will be no choice left, but to quote Cyprian and Tertullian without retrenchment." This is what the Anglicans will bring about; they will not uphold tradition, but they will, unwittingly and much against their desire, bring down the character of the Fathers and their writings, by provoking attention to what can be referred to in terms of respect only so long as they remain unquoted and unknown.

The Anglicans themselves being judges, the full developed system of tradition and Church doctrine, were not in existence till towards the fifth century. The system becomes more definite, then, as we recede from the days of the Apostles. The early Church, they say (Tract 85, p. 68), concealed her doctrines. It is not till the fifth century, that we find the testimony distinct and unanimous. "The fifth century acts as a comment on the obscure text of the ages before it."—p. 103. Nothing that we could say, could throw stronger suspicion on the Church traditions and doctrines, than the Anglicans have *here themselves* admitted and conveyed.

This is an outline of objections that might be taken to the Oxford Theology. But we might go farther still. For, after all, the traditionary system does not exclude private judgment, prevent the evils of Rationalism, and give the desired certainty and assurance. It breaks down, like Romanism, on the very hinge of the controversy. It may be all very well, *after* I am within the pale of an Anglican or a Roman Church, but how am I to get there? —why, certainly, if I am allowed to ask for evidence, by an exercise of private judgment. The first step toward this theological paradise, which is to exclude all uncertainty, and the inconvenience of Rationalism and Ultra-Protestantism, is a piece of Rationalism. Unless this magnificent and majestic Anglicanism is to be come at by some royal road, unknown to ordinary mortals, then this reason of mine, which is competent to try the evidence of the traditionary system, is also competent to evolve the meaning of Scripture for itself; and so, at once, the whole scheme is proved to be unnecessary, a mere work of supererogation.

IV. It is impossible that a developement like this should be consummated in the high places of English theology, without making itself felt more or less over the country, but especially in the Church of England. Several of the younger clergy, we understand, are disciples of the new school. And many of all ages must be predisposed to the reception of a system, which is adapted to enhance the clergy, and to confer a title to respect, independent of learning, sanctity, or ability. Let any one but be episcopally ordained, and forthwith he becomes a link in the glorious chain of Apostolical succession. Every young scion of divinity may then speak as one having authority; he may fulminate censures, anathematise heretics, and lord it over all and sundry who do not happen to have come under the imposition of hands, by which one is constituted "a priest for ever." We shall just glance at one or two of the more obvious results of this system.

The change which has come over Oxford, strengthens the argument of the utter inefficacy of creeds and articles to preserve the unity of the Church and the purity of the faith. For 1500 years Christians have made experiment

of these "weak inventions," and have found them not only inefficient, but baneful—not useless merely, but worse than useless. Those who have subscribed the Articles, cannot agree about their meaning. A simple declaration of "I believe in the Scriptures," would be far more promotive of peace, unity, and *sincerity;* while it left each in possession of the Christian liberty to judge and believe for himself. The Episcopal Church has never been without its Arminian and Calvinistic parties; and both the Establishments of this country, include within their pale, men who stand at almost every degree of the theological scale, from high Calvinism to Sabellianism, touching upon the border of Unitarianism. Creeds have therefore failed to answer their purpose of securing uniformity and purity. Why are they still upheld as the essential principle of a National Church? Christianity can exist without a creed, and was not enshrined in a technical creed by its Author. Despite of subscription to Articles, we find in the University of Oxford itself, one Dr. of Divinity (Dr. Pusey) charging another Dr. of Divinity (Dr. Hampden) with "vague and Sabellian notions of the doctrine of the Trinity, the rationalising of the Atonement, and generally a system opposed to the Articles."—Oxford Tract 77, p. 35. Whereto, then, serve the Articles? They do not, in point of fact, exclude heresies and difference of opinion, but only the avowal of them. They act as snares to simplicity, temptations to conscience, and a charter of monopoly to a priesthood. The only unity of the faith which seems possible or desirable, is a unity in the love of truth, faith in its existence, and fidelity in its pursuit. This is that unity of the spirit in the bond of peace, the beatific vision of which, in anticipation, cheered Apostles in their toils —that oneness of his disciples for which Christ prayed, and in which good men will ultimately rest, but which holds no alliance with any mere nominal unity of profession, whether in the bond of hypocrisy or of ignorance.

Anglicanism will re-open many questions for discussion; among others, the question of What is Orthodoxy, and what is Heresy? The Anglicans, of course, claiming to be "the Church," present us with the true Orthodoxy, and they denounce unsparingly all the other ortho-

doxies, as leading to Rationalism, Unitarianism, Latitudinarianism. This makes the claim to exclusive Orthodoxy sufficiently ridiculous; it is a *reductio ad absurdum* of the entire thing. Any, and every sect, has an equal right to call itself Evangelical, Orthodox, and so forth. The assumption of Orthodoxy, is the assumption of Infallibility. If Orthodoxy depends on numbers, expresses the opinion of the majority, then those in this country, whether Dissenters or Churchmen, who arrogate that title, will be outvoted. If, again, Orthodoxy and Heterodoxy are not a matter of the ballot-box, every individual and denomination has the same right to call their own creed Orthodox. The Unitarians and the Catholics, for example (to select two instances at the opposite extremes), have the most entire right to call themselves Orthodox; not, of course, obstructing the equal right of others. The Anglicans have also the same right; but this shows the assumption of exclusive orthodoxy to be at once hollow and arrogant.

Anglicanism will drive some backward and some forward. This they clearly anticipate themselves. "If we drive one man farther the wrong way, we drive another farther the right way."—Tract 85, p. 4. Right or wrong, the Traditionary system will help forward the separation which is in progress between the disciples of reason and the disciples of authority. It is becoming apparent that we must choose which to follow, reason or authority; there is no consistent middle course. Every half-way house must be only temporary. Granting their premises, we think the conclusions of Romanists and Anglicans must be accepted. There is no denying, that if there is any rule of equal authority beside Scripture, then Romanism has it. If the purity of the early Fathers can be established, then we bow to Anglicanism. But if there is no rule of faith but Scripture, then Rationalism, sooner or later, is inevitable. This is the great argument of the Anglicans. We are heartily at one with them. We wish them all success in their warfare against the half-and-half rationalist Evangelicals. "They are ably fighting the battles of Unitarianism." They have published some Unitarian truths, which the Orthodox would never listen to as coming from us. They will utterly make an end of such

Evangelicalism as Mr. Abbot or Mr. Erskine preacheth; and they will bring Presbyterians, Baptists, and Independents to their senses, by demonstrating that Orthodoxy, if not supported by Tradition, falls. The language of Professor Powell of Oxford so entirely and nervously expresses our own views, that we shall copy it without retrenchment. "We have certain classes of Dissenters distinguishing themselves as Orthodox. *Now, this claim to Orthodoxy, must suppose some authority besides the Bible.* It is not alone the Church authority, handed down in an exclusive apostolic succession, which is inconsistent with the *sole* recognition of Scripture; but any rule of doctrine *whatever*, other than that in which a number of individuals voluntarily agree. *To uphold the Bible alone, is to uphold every man's right to interpret it;* less than this, is to maintain the Bible with a *divided* authority—the word of God, *conjointly* with some rule of man's devising. The advocates of Tradition are not backward to notice this inconsistency, and to press it upon the consideration of all who are desirous of keeping to what is called Orthodoxy, and cannot but thus perceive the necessity of a paramount authority to lay down wherein it consists, and which must have a far higher origin than any mere human opinion."

In this connection, we may be permitted to remark the influence which the Oxford Theology can hardly fail to exert on two classes of persons: 1st, the Evangelical Churchmen; 2d, the Evangelical Dissenters. By upholding the efficacy of sacraments, and the consequent necessity of a priesthood, it offers the strongest argument in support of a Church in alliance with the State. Destroy the idea of a priesthood, make Christianity to be the belief of the truth, and the possession of the religious character, and the Episcopalian Establishment is delivered into the hand of Dissenters. It loses its peculiarity of being a priestly system. It is no longer "the Church," but one of a thousand sects. This is precisely the result which the Evangelicals within the Church are bringing about. If faith in the Atonement is the all in all, there is no *essential* difference between Church and Dissent. Wherefore, then, the Establishment, and the appropriation of national funds for the exclusive support of Epis-

copacy? This is the question which Evangelical Dissenters are now putting to Evangelical Churchmen. Anglicanism thinks it can supply an effectual answer, by its theory of a priesthood with authoritative traditions. It then turns round to the Dissenters, who are accustomed to vaunt their Christian liberty, their freedom from imposed creeds and articles subscribed, and says,—"You are little entitled to cast off traditions, and object that the Church of England is creed bound, till you first show that yourselves are not equally bound by a creed—fettered by the traditions and opinions of your ancestors, by trust-deeds and by endowments. If a foreign bondage is not submitted to, we may still have fabricated with our own hands a chain for ourselves." This is a particular form of the question between Reason and Authority, Scripture and Tradition, Rationalism and Anglicanism, or Romanism, which is in principle the same. The question is, whether the Bible is to be left and trusted to make its own impression on every mind, according to those faculties and laws appointed by the Author of nature, or whether a catechism is to be sent before, and a creed-book after, and a priesthood to watch over, in order to secure a certain prescribed result?—the question is, whether we are to be bound by the opinions of former men, not always better informed than ourselves, and often less so, or to read truth for ourselves in God's two revelations, of Nature and of Scripture? There are many popes in Christendom besides him of Rome, and many poperies besides Romanism. The Church of Scotland is a modified popery; her creeds are traditions, the Westminster Divines are her Fathers, John Knox is her Peter, and the General Assembly is her Pope. Independents, Baptists, and others, are not without their portion of the leaven of Romanism. The very claim preferred to an exclusive orthodoxy, is a retreat upon authority—a resting upon tradition—in words already quoted, "must suppose some authority *besides* the Bible. To uphold the Bible *alone*, is to uphold every man's right to interpret it." A powerful writer in the Eclectic Review for August 1839, puts this very strongly. He goes so far as to ask, "Are we Protestants? Can it be said that Dissenting ministers are entirely free from the slavery of subscription, when

at any moment, some of them, at least, are liable to be required to sign their names to a doctrinal standard? Can it be said, that Dissenting churches are at liberty to appeal exclusively to the Scriptures, to follow their own convictions?" &c. All are Traditionists who monopolise Orthodoxy to themselves, and appeal to authority as settling the meaning of Scripture, whether the appeal is to Priestley or to Doddridge, to Channing or to Stuart. We may not have creeds formally subscribed; but if we have in our hearts the limitarian, sectarian spirit that forges creeds and enforces catechisms, we are Romanists and Anglicans in principle, without their consistency and openness. The Oxford Theology will help to make this apparent; it is so far a consistent working out of the principle of authority in religion; it will drive some forward and some backward; and so will proceed the separation between the disciples of Reason and the disciples of Authority.

May we not hope, that Anglicanism will give an impulse to the study of theology in this country—will compel a profounder attention to theology as a science, and as the science of sciences? It will certainly lead to a scrutiny into the value of the Fathers, and an endeavour to estimate their claims, and fix their position in Christian literature, in the spirit of impartial criticism, "nothing extenuate, nor set down aught in malice." And the probability is, that with the advance of that literature, the Christian Fathers will fall in general estimation, not rise. That those monotonous and wearisome writings contain some valuable materials, it would be either ignorance or injustice to deny. The use to which Lardner has put them, will, no doubt, ever continue to form their chief value; nor will all the efforts of the Anglicans be able to force them back upon us, as authoritative guides in religion. A very slight inspection is sufficient to justify us, in ranking them below the average authorship of our own day; and even this is assigning to them a flattering position.

Other departments of theology solicit assiduous cultivation. It must be stripped of its scholastic dress, and brought into harmony with the better philosophy of the moderns, and become the complement of all other know-

ledge. There is much to be learned concerning the ancient Christianity, and the changes which by it have been introduced into men's thoughts, feelings, and institutions. It is probable, that many fundamental questions must be re-opened for discussion, to be more thoroughly discussed. What is the theory of Christianity; whether it is capable of being moulded into a dogmatical form, or expressed in logical propositions; the origin, structure, and principles of the interpretation of Scripture; the *rationale* of religious inquiry; the relation of reason to the Bible; the question of a progressive, or stagnant Christianity; mystery and belief; possibly the whole evidence of Christianity may have to be re-written; the argument from miracles; the comparative values of the historical and philosophical evidence; the ideas of Revelation, Inspiration, Deity, Immortality;—these are some of the questions and subjects which may have to be thought over again, and discussed, if not solely in consequence of Anglicanism, at least as a result of that state of things, from which Anglicanism itself has sprung. And if it were to be decided, that on this vast field of inquiry, not much that is absolutely new can be expected, there is yet very much to be made popular—very much, accumulated by the labours of the learned, that has to be diffused. The common way of quoting from the Bible, as if every sentence were an oracle—as if the BOOK were one homogeneous whole, composed at once, and by a single hand; quoting without reference to dispensations, persons, the customs, opinions, and philosophy of different periods; the pretended overlooking of the historical and other variations and discrepancies which occur in its pages; the endless and fruitless toil of playing off one set of controversial texts against another; the literal, microscopic, and incomprehensive spirit in which the Bible is dealt with,—all this shows how little the character of the document is appreciated, and the low estate in which theology, as an intellectual study, exists among us. Sagaciously do the Anglicans anticipate, in Tract 85, p. 99, "what the age is coming to." After a quiescence for "the last hundred and fifty years, a farther step is about to be taken." And Anglicanism itself, which is a last attempt to throw up a bulwark against Rationalism, and save the citadel of

Orthodoxy, by mustering its army of Fathers, priests, and saints, will urge on that step. One result which Anglicanism devoutly prays for, it will not realise: it will no more stay the movement, slow and unperceived, but real and incessant, than Canute could

"Arrest the rolling world, or chain the deep."

It will help on a second Reformation; but not such a one, perchance, as it desires or dreams of. The acknowledgment that the Church system and Orthodoxy must rest on tradition, or be abandoned, will induce many to reconsider the grounds of their belief; and probably some will return to a Church, which consistently, and from the beginning, has reposed on tradition. Others will go forward to Rationalism. But progress there must be. Orthodoxy rationalises. Old systems of divinity are undergoing disintegration, and feel, like the ruined towers and temples of our Gothic ancestors, the all-destroying, all-renovating hand of time.

If we have over-estimated the importance and influence of the Oxford Theology, and have attributed to it effects which result from other causes, and from the general progress of civilization and knowledge, our mistake is only one of arrangement. Every way, some such results as we have indicated, are in course of being unfolded. No body of theologians, however learned and respectable, will prevail to persuade men, at this hour of the day, to give up their reason to the Church and the Priesthood; they will not persuade the age, that "mystery is just the thing which it wants;" they will not induce men, trained in habits of scientific research, to rest contented with "a measure of light which is of the dim and awful kind." What the age wants, is, freedom from priestly ascendancy and sectarian bondage; education, in the best sense, diffused among the many; a better appreciation of Christianity as a moral influence, as a spirit and not as a letter; an order of clergy teaching truth, not retailing traditions —offering to the people a daily bread of ever-growing knowledge; a real National Church, affording instruction in a national, not a sectarian spirit. But the very last thing which we have to dread, is, that there should ever be too little mystery, or too much intellectual and moral

light—too much acquaintance with the works of God, or with our own nature, hopes, and duties.

"What! shall men grow pale,
Lest their own judgments should become too bright,
And their free thoughts be crimes, and earth have too much light?"

A. M.

THE CHARACTER OF MOSES: A Discourse.

By William Maccall.

"So Moses, the servant of the Lord, died there, in the land of Moab, according to the word of the Lord."—Deut. xxxiv. 5.

Among great names, that of Moses is one of the greatest. He owes his pre-eminence to a variety of causes—to his character, his genius, his position, his influence. The necessary connection of Judaism with Christianity, the grasp that Christianity has taken, and the power that it has exerted on the civilization of the world, have certainly contributed much to the lustre of the Jewish lawgiver's reputation. But though his glory owes something to this circumstance, yet it is not the mere offspring of an accident, identified as that accident may be with the history of the human race. He was a mighty man; for every man is such that does a mighty work. It is the merest folly to suppose that any one can become permanently famous, that any one can direct the will, and command the sympathies, and live in the enthusiasm of masses of men, who does not possess some strong and notable individuality of nature. The people of all countries, in all times, have been often deluded by hypocrites, adventurers, and quacks; they are deluded now, and they will continue to be deluded. But there is no hypocrite, however hollow—there is no adventurer, however unscrupulous—there is no quack, however pretentious, in whose being there are not included some of those substantial qualities that merit approbation and astonishment. No man is wholly a lie; otherwise, his life would be an intolerable curse to himself. All men, even the worst, have the elements of reality and truth. And some portion of these elements must be infused into the most criminal, or the most skilful proceedings, by which they secure a dominancy over the opinion of their followers. He who has no faith, can never excite the

feeling of faith; he who has no energy, can never create the impression of energy; he whose reckless, distorted, vicious soul is not in some measure pervaded by the principle, to the realization of which he pretends to be devoted, will neither gain the applause nor secure the adhesion of the multitude. Moses, then, must merit all the renown that during so many centuries has been continually accumulating round his words and his deeds. His celebrity is of no theological manufacture; it does not live on the breath of a few pulpit declaimers, or on the prosy subtleties of a few orthodox commentators. It is the muse of history herself that has placed upon his brow the immortal laurels that he wears. He was one of God's divinest missionaries—one of humanity's most enlightened friends; no noisy, shallow, ostentatious demagogue. And though much that he employed long years in constructing, has now vanished for ever—though the religion that he unfolded, and the legislation that he consolidated, have been replaced by nobler religions, and legislations more expansive and progressive—though the nation is scattered and ruined that he lived to bless, yet he himself remains as much a quenchless light among the memories of earth, as when, in the midst of a fawning and trembling court, he defied a tyrant's scowl.

The most striking feature in the character of Moses was his indomitable perseverance. Never any man accomplished so much with materials so imperfect. Bold must the conception, stubborn must the determination of that mind have been, that could dream of the possibility of rescuing a handful of ignorant slaves from the gripe of numerous and powerful oppressors. Yet this redemption Moses resolved, this redemption Moses brought. How ceaseless must have been his toil to imbue the souls of his degraded countrymen with sentiments similar to his own—sentiments involving the love of freedom, and the aspiration to be free—sentiments of courage, energy, and prudence—sentiments of nationality and independence—sentiments entwined with the deep recollection of their fathers' wrongs, and the ardent hope of their children's rights! How must he have laboured to unite them, to soften their petty jealousies of each other, to conquer their fears and their prejudices, and intensely to inspire

their bosoms with the same grand and comprehensive purpose! And consider, that he who did all this, was only a man of the people; he claimed no royal descent, he had no worldly advantages which his brethren did not possess in a degree equal to himself; his daily bread, like theirs, was gained by the daily labour of his hands. In spite of countless obstacles, however, Moses changed a nation of prostrated serfs into a nation of invincible warriors, to whose conquering career no parallel can be found. And the difficulty only commenced when the Israelites burst from Egyptian bondage. They had still many a foe to meet, and many a hostile land to traverse, before arriving at the inheritance that God had promised. And during all that long, and tedious, and perilous struggle, Moses was at once their ruler, their lawgiver, their general, and their judge. He controlled their social as well as their political existence and movements, all administrative as well as all executive government. He appointed their ceremonial observances, fixed the punishment of their crimes, decided their disputes. When they moved their camp, it was he that marched at their head; when they won a battle, it was he that led them to victory; when they mourned, it was he that soothed them; when they despaired, it was he that animated them; when they rebelled, it was he that by his promptitude, energy, and skill, brought them back to obedience. And more than this, my friends; Moses had not merely to conduct the Israelites to the promised land, he had also to lay the deep foundations of their religious culture and their general civilization. The great doctrines which were to distinguish them from all other nations—the great principles which were to mark them as God's peculiar people —the great ideas of duty, which were to be the source of their pre-eminence and the basis of their power,—these he taught, while inculcating and enforcing the every-day discipline of their lives. The task was immense, of accomplishing all this, as the leader of a few semi-barbarous tribes, that were continually affording the most unequivocal symptoms of their disposition to idolatry. Any mind but one of the first order in fertility, directness, and faith, would have broken down under such an accumulation of difficulties. Yet we see not a single instance,

on the part of Moses, of a tendency to hesitate and to despond. Often must he have grieved over the sins of his countrymen, over their savage and sensual enormities, over their occasional distrust of the Divinity, over their inaptitude to comprehend and to realise elevated and spiritual truths, over their ingratitude to himself, and to that Jehovah of whom he was the representative. Yet all feelings of this description, except when a strong necessity demanded it, he retained in the depths of his own nature. They did not explode either in anger, in regret, or in petulance. They only seemed to rouse more fully into vitality his many and marvellous activities. The circumstances that daunt other men, only invigorated him—the circumstances that perplex other men, only gave quickness to his apprehension—the circumstances that give an unhealthy excitement to other men, did not intrude into the calm and serenity of his heart. Within, was his conscience pervaded by a solemn conviction; above, was his heavenly Sovereign, responding in smiles to all his demands; around, were his erring and guilty countrymen for ever needing his assistance;—there would, therefore, have been treason against conscience, treason against piety, and treason against patriotism, if he had renounced the earnestness of his resolves, or deviated from the onwardness of his path. But such treason was, in the case of Moses, a moral impossibility; which never rose, even as a conception, to mar or to mislead his doings.

It is worthy of remark, that this characteristic of perseverance that distinguished Moses, is the characteristic which in all ages distinguished, and which still distinguishes, the Jews. The Greeks had far more grace, and a profounder and more refined sense of the beautiful. The Romans had more of that vehement courage, which is the most useful instrument of an inordinate ambition. But all nations, ancient or modern, yield to the Jews in the fixedness of an indomitable purpose. What other people but they could have retained their nationality after a banishment of two thousand years from the land of their fathers? What people but they could have retained the same religious ideas, the same religious observances, the same religious expectations, in spite of change, and persecution, and

social disorganization, and the overthrow of empires? It may be observed, in connection with this point, that there are several nations besides the Jews, to whom their great religious reformers seem to have transmitted their qualities. The Germans have remained, ever since the Reformation, exactly what Luther was; the Scotch have remained, ever since the Reformation, exactly what Knox was; and though Germany and Scotland may undergo a thousand revolutions, the influence of Luther and Knox can never be effaced. There is only one great religious Reformer whose influence has not been national—that religious Reformer was Jesus; and he was the type of humanity.

There were in Moses, besides his perseverance, great completeness and comprehension of character. There were a moral and intellectual breadth and vision which are rarely united in the same individual. That he was a philosopher, as far as it was possible for any one to be a philosopher in such early times, we have unquestionable authority for believing; for the Scripture tells us, that he was skilled in all the learning of the Egyptians; and as, at the epoch that Moses appeared, Egypt was more advanced in moral speculation, and in physical science, than any other country, Moses must have penetrated as far into the constitution of man, and the elements of nature, and the relations of man and of nature to infinity, as the human faculties were then capable of penetrating. Moses was also a poet; and though only one or two specimens remain of his poetical talent, these are sufficient to convince us, that the genius which he consecrated to other and higher objects, could with signal success have been consecrated to the only form of literature that then existed. Besides, we have every reason to believe, that the striking taste which the Hebrews evinced for lyrical compositions of a devotional kind, originated in the zeal of Moses to awaken and to foster it by his example and protection; and thus the Hebrews owed to him not only their political existence, but their literary glory. Who could have thought, that a man so alive to the pleasures of fancy, would also walk with a still more commanding step in the region of legislation? Who could have imagined, that the philosopher and the poet, would also be

the most perfect legislator that ever lived? And yet such is the fact. No system of laws was ever so well adapted to the wants, and character, and prosperity of any nation, as that of Moses was adapted to the wants, the character, and the prosperity of the Hebrew people. It has an admirable unity and consistency in itself, and an admirable suitableness to its object. But Moses made laws, not for the Hebrews only, but also for the world. He was a moralist, as well as a legislator; and the precepts that he gave respecting our duties to ourselves, to our fellow-creatures, and to God, remain substantially the moral code of all nations. Even Christianity itself, did little more than give spiritualism and idealism to the moral system of Moses. If we reflect, besides, on the virtues of this great man, as a ruler, a general, and a judge—on his deep piety and constant meekness, a picture arises which perhaps only Jesus himself has ever cast into the shade; a picture that dazzles by its manifold hues, and its crowded objects; a picture that is boundlessly interesting to the student of human nature,—a picture that attracts the Christian by its connection with his religion—that attracts the sage by its connection with general humanity—that attracts all those who can appreciate and admire practical wisdom, intellectual vastness, and moral sublimity, operating in harmonious union together.

There is one trait of the character of Moses, which ought not to be passed over in an estimate of his merits. He was, in the midst of great temptations, incorruptibly disinterested. We see nothing like ambition or vanity blending with any of his motives. We see nothing of the egotism that seeks only personal objects. Human applause he seemed to consider unworthy of him who was the messenger of Heaven. He, on all occasions, ascribed the glory of his miracles to Jehovah alone. The Lord God of Israel was the theme of his perpetual praise, and the centre of all those impressions which he sought to stamp on the souls of the people; while he himself shrunk from any participation in the honour that he ascribed to the everlasting Deity. He was content with the name of a prophet; he was content to do the work of a prophet. And while he could easily have assumed a kingly

power and a kingly title, or commenced a monopoly of priestly rule and of priestly privilege, he instituted a form of government the very opposite of monarchical, and delegated to others all sacerdotal authority; thus excluding himself from two of the most effectual modes of dominion over the obedience and the opinions of men. He who thus lived in the fervour of his feelings and the fulness of his mission, and who voluntarily disrobed himself of all worldly distinctions and all worldly claims—presents a strange contrast to the Cæsars, the Mahomets, the Napoleons, whose whole being was one intense and unscrupulous selfishness—who created their might and their renown out of the wreck of human happiness—and who marked their career by the conflagration of cities, by the wailing of famished millions, and by all the atrocities of lust, rapine, and blood.

A notable fact suggested by the history of Moses—a fact which no one, who gains his daily bread by the sweat of his brow and the labour of his hands, ought ever to forget—is, that the four men who have exerted the widest and most permanent influence on the civilization of the world, were all the children of poverty. Moses was a shepherd; Jesus was a carpenter, the son of a carpenter; Paul was a tent-maker; Luther was the son of a miner. Nursed in penury, accustomed to battle with the rudest forms of existence and the sternest necessities of nature, these men grew up to be strong and living realities. Seeing at a glance the eternal truths of an eternal God, and the falsehoods that human error had produced, they saw that man was not made to reverence the fables and falsehoods of his brother man, even though embodied in institutions—that he was made only to reverence his conscience, and the Great Spirit who dwelt as an inspiration there. Marvel ye, then, that with this rugged training, and this indomitable faith, they cast forth their hardy and giant and all-persuasive strength into the midst of prevalent iniquities? Marvel ye, that they raised a voice of denouncement against selfishness and tyranny and sin? Woe to those who, educated as they were in the school of privation, either sink on the one hand into the low and degrading vices of sensualism, or on the other, imbue themselves with a worldly spirit, desert their appointed post,

and sacrifice the demands of duty to the attractions of sordid, debasing interest.

Let not my present meditation remain without fruit for you all. Every analysis of an individual character, especially if that character has been prominent in history, ought to conduct to a similar analysis of your own. Can you honestly say, that you have ever seriously, and earnestly, and impartially examined your own nature; and that you perfectly know all your moral propensities, and all your intellectual capacities? The probability is, that there is a large amount of undeveloped power, and of undeveloped thought, in every one of your bosoms, the full unfolding of which would have the most signal effect on your usefulness and your enjoyment. No one of you, perhaps, is capable of attaining the completeness and comprehension of character, the perseverance, and the disinterestedness that distinguished Moses; but you are all capable of attaining to a much higher point in these excellences, than, with your limited knowledge of yourselves, you imagine. The very effort to arrive at self-knowledge, is one of the most important steps towards improvement; and from the moment that you commence to discover qualities in your being, which you knew not as existing there, you have seen the first dawn of an immortal life, and seized the first elements of your spiritual and everlasting progress.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. VII.

Sophia had passed a more comfortable night than she had done since her illness; and as the forenoon was fine, and she pleaded hard to be permitted to inhale the fresh air, Mr. Mornton agreed to her removal for a little to the garden. Indeed, her medical attendant wished her to be carried out, if possible, occasionally, for he always observed that she felt more invigorated and refreshed afterwards. To-day, too, she was in better spirits than she had been for several weeks, and, as supported between her father and cousin, she crept to her favourite arbour, they hoped that the sweet girl might yet be restored. Those who have experienced the bitter sadness of watch-

ing the couch of a consumptive friend, and have hourly marked the changes of that most flattering of all disorders, remember that there are moments when the patient appears to suffer so little, that it seems as if a miracle had been worked in their favour, and that they are about to receive them again, as it were, from the very brink of the grave. "Hope, when nursed by affection, is rendered doubly sanguine;" and that sweet emotion was felt by poor Mr. Mornton in a manner which can be conceived only by those who have themselves drank of the same cup.

Sophia—(laying her hand upon her father's arm). "If it be the same to you, papa, might we not have our conversation just now, as I generally get weaker towards evening."

Mr. M. "Surely, my love. What subject do you propose to-day, Charles?"

Charles. "General restoration, if you please, sir; one which my mind would wish to believe was true."

Henry. "On that we are not all agreed; but the greater proportion of Unitarians think that punishment will be corrective, and that all will finally be restored to purity and happiness, through Jesus Christ, the universal Saviour."

Minna—(smiling in her father's face). "Oh how delightful, papa, to suppose that everybody will go to heaven!"

Charles. "And do you actually believe, that not one of the sinful sons of Adam will be eternally lost, but that all will be brought to holiness?"

Mr. M. "I do; the Bible tells me, as every man is not wicked alike, so every man 'will be rewarded according to his works;' 'as one star differeth from another star in glory,' so will they at the resurrection of the just. It also asks, 'Will the Lord cast off for ever? Is his mercy clean gone for ever, and doth his promise fail for evermore?'"

Charles. "We learn from Scripture, that the punishment which the Almighty inflicts will never terminate."

Sophia. "On the contrary, Charles, the Word of God declares, 'that he will not always chide, neither will he keep his anger for ever;' but that it endures only for a moment."

Charles. "I should consider that rather a dangerous doctrine; one which would hold out to the wicked an encouragement to remain in vice; as, if they are to be happy ultimately, they will not see the value of repentance in this world.

Henry. "By no means; although punishment is not to be eternal, yet it may extend to a period, the length of which we cannot fathom, and which no serious mind can contemplate without alarm. To those guilty and obdurate beings, who, hardened in iniquity, have lived without God in the world, there must be a day of awful retribution. Am I right, papa?"

Mr. M. "Yes, Henry; we have every reason to conclude that the Almighty, from the essential benevolence of his nature, must punish sinners with a necessary degree of severity. They carry in their own breasts the sentence of condemnation; they cannot be happy. Were a seat prepared for them at God's right hand, and the most rapturous joys of heaven offered to their acceptance, they would still be wretched. The very bosom of enjoyment would be to them but a thorny pillow; for the turbulence of malignant passion would even *there* disturb their repose."

Sophia. "Don't you believe, papa, too, that the good, even in heaven, will always grow better?"

Mr. M. "Yes, my dear Sophia, our capabilities of improvement are endless; in that blessed land we shall be continually rising higher and higher in the scale of excellence and enjoyment; always attaining greater and greater degrees of perfection, till we reach a measure of both, which at present we can neither calculate nor comprehend. 'For eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him.'"

Charles. "But the Sacred Oracles also inform us, that the sufferings of the wicked will be everlasting—that between them and the good, a great gulf shall be fixed, and nothing will be heard but weeping and wailing, and gnashing of teeth."

Mr. M. "The doctrine of universal restoration does not militate against these solemn and important truths; neither does it relax the duties of moral obligation, or

promise an exemption from punishment, whatever dispositions are indulged, or whatever crimes are committed."

Henry. "The Scriptures rather assure the wicked that they must be miserable as long as they are criminal; but that when purified from sin, repentant, and reclaimed, in love with holiness and goodness, and looking with humble and penitent hearts to the Father of mercies for forgiveness, he will have compassion upon them, speak to them the words of peace, and take them to his bosom as his children; that even as a 'father pitieth his children, so the Lord pitieth them that fear him, knowing their frame, and remembering that they are but dust.'"

Sophia. "Oh! who for a moment could imagine that a God of love would condemn millions of rational beings to sufferings the most excruciating—torments that would only sink the unhappy creatures deeper and deeper in sin and misery, and producing no beneficial moral results?"

Charles. "Then, my dear cousin, how do you explain this passage: 'And these shall go away into everlasting punishment, but the righteous into life eternal,' the same word being applied both to the happiness of the righteous and the punishment of the wicked?"

Sophia. "Papa, will you tell Charles the meaning of that text, for I cannot make it clear enough?"

Mr. M. "There is the greatest difference possible between the nature of the subjects to which the term is applied. When an everlasting life of happiness is promised to the good, the subject naturally leads us to believe, that its duration will be without end; because we can conceive of nothing which should bring it to a termination. Happiness is the design of their existence; it is an eternal principle, has in itself the promise of immortality, is coeval with the Deity, and will be lasting as himself. But misery is in every respect the reverse. It is not the object for which mankind were brought into being; its prevalence is not the fulfilment of the designs of the Almighty; as long as it exists, his purposes cannot be completed; it is not in itself an end, it is only the means to an end,—which alone is sufficient to prove that it cannot be eternal, but must cease as soon as it has accomplished its allotted work. There is, therefore, such a difference

between the nature of happiness and misery, as necessarily leads to the conclusion, that their duration will be different. The term, everlasting, applied to the first, derives from it the signification of endless duration; applied to the second, it is restricted by it to a limited period."

Henry. "And if punishment be designed to be corrective, it cannot on that very account be endless."

Charles. "But how can you contradict the words of our Lord himself? 'And if thy hand cause thee to offend, cut it off: it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched.'"

Mr. M. "That the phrase 'unquenchable fire,' upon which so much stress is always laid in the argument for endless misery, does not denote a fire that shall never cease, is most certain. That it is constantly used in the Scriptures in a limited sense, the following passages afford irresistible evidence."

Sophia. "I think I know the passages, papa; will you allow me to repeat them?"

Mr. M. "Surely, my love."

Sophia. "'But if ye will not hearken unto me, to hallow the Sabbath-day, and not to bear a burthen, even entering in at the gates of Jerusalem on the Sabbath-day, *then will I kindle fire in the gates thereof,* and it shall devour the palaces of Jerusalem, and it shall not be quenched.' Yet the same prophet predicts that Jerusalem shall be rebuilt."

Henry. "How well you remember, Sophia; do you know any other?"

Sophia—(faintly). "Yes; 'And the everlasting mountains were scattered, and the perpetual hills did bow; His ways are everlasting.'"

Mr. M. "Now you perceive, Charles, that in the passage which Sophia has quoted, the same word is applied to the duration of mountains, and to the duration of the ways of God: in the latter part of the sentence it signifies absolute eternity; in the former, it must denote limited duration. This text affords another striking illustration of the principle, that it is the nature of the subject in relation to which the term is used, that determines the

length of duration it must be understood to denote. When it relates to the Deity, it derives from his nature the sense of absolute eternity; when it expresses the duration of mountains, it is restricted by their nature to a limited signification."

Henry. "I am sure, my dear cousin, these examples are abundantly sufficient to prove that the argument in support of the endless duration of punishment, founded upon this application of the term, is also fallacious."

Charles. "I should much fear that the inculcation of this doctrine would lessen the dread of punishment, and thus operate to the disadvantage of piety and virtue."

Mr. M. "Such an apprehension must originate in a misconception of the doctrine, or an ignorance of human nature. To teach men that they will be visited with a just degree of punishment for the sins they commit—that every improper feeling and thought which is cherished, must bring with it a proportionate degree of suffering—that if they continue in a vicious course to the end of life, both the nature of the case, and the repeated and solemn declarations of Scripture assure us, that the pain they will be made to suffer in a future world will be most severe and lasting; to suppose that such a doctrine will encourage sin, is to imagine that men can be enamoured of misery, and that to excite them to any course of conduct, it is only necessary to convince them that it will terminate in their ruin."

Charles. "Such views as those involved in universal restoration, certainly disclose a principle which is most benevolent in its tendency; and he who believes that a Being of almighty power, unerring wisdom, and unbounded love, is making every event conducive to the highest happiness of all his offspring, must possess perpetual serenity and peace."

Mr. M. "Yes, my dear boy, nothing can really disturb the mind of him who entertains such godlike sentiments; he knows that the evils which encompass him are only blessings in disguise. The fair face of nature smiles upon him with a brighter radiance. The boundless expanse of heaven above him, the painted plain beneath him, the glorious sun that diffuses light and life over the ample and beautiful creation, are magnificent gifts of his Father,

on which his enlightened eye can behold engraven the promise of his higher destiny: even while he is partially subdued by death, and dragged to the confines of the tomb—while he is sinking into it, and it closes over him, he can exclaim in triumph, 'O death, where is thy sting! O grave, where is thy victory! Thanks be to God who giveth me the victory, through Jesus Christ, my Lord!'"*

"Oh, papa," said Sophia, and tears of love and piety rolled down her pale cheeks, "I could listen to such words for ever. What a glorious anticipation is that of everlasting purity and happiness! How the mind loves to dwell upon God in the character of a Father! How much is contained in these beautiful words, 'As the heaven is high above the earth, so great is his mercy towards them that fear him; as far as the east is from the west, so far hath he removed our transgressions from us.' Dear Charles," continued she, laying her hand kindly on his arm, "if I thought that you could, from conviction, take refuge in these life-giving truths, I should die in peace." Her cousin was silent; he could not help thinking that there must be something in that religion which could produce so much devotion, so much piety and humble confidence in one so young; and as his eyes met hers beaming on him kindness and affection, he turned aside to hide the emotion which he could not wholly overcome.

"You do not speak, Charles," replied she, in a tone of disappointment; "will you not at least promise to inquire into the subject?"

Charles—(approaching her). "I shall, Sophia; I do promise most religiously."

"But don't misunderstand me, my dear cousin; I wish you to take your religion entirely from the Bible,—to no other source must you go for truth."

Minna. "I think you have spoken long enough, Sophia; you have coughed more since you came to the garden; we had better go to the house, papa."

Mr. M. "You are right, my love; Henry, give your sister your arm."

* For most of the arguments contained in this number, the author acknowledges herself indebted to T. Southwood Smith's excellent work "On the Divine Government."

MINISTRY OF JESUS.—No. II.

When Jesus returned from the wilderness, he was joined by some of the disciples of John the Baptist. Peter and Andrew at that time, and soon after, Philip and Nathaniel and others, attached themselves to him. They were chiefly from the neighbourhood of the Lake of Galilee, and as their road home was for many miles the same as that of Jesus, they went so far together, and then some departed to their several homes; while a few, more zealous, accompanied him on the way to Nazareth.

When they were little more than four miles from their journey's end, they came to a village called Cana; and there was a marriage-feast in the village, and the mother of Jesus was one of the guests. He, too, and some of his disciples had been invited, and they stopped to share the entertainment. The presence of Jesus occasioned a greater attendance of guests than had been expected, and as the feast continued several days, the wine which had been provided failed; and then did he first put forth that power which he had received at his baptism. By a single word, he changed a large quantity of water into pure wine. Shortly after the marriage-feast at Cana, Jesus, with his mother and brethren, removed their residence to Capernaum, the chief town of that district, and situated at the head of the Lake or Sea of Galilee; and there he remained at this time not many days, for the feast of the Passover was approaching, and he went up to Jerusalem.

We have no account of any remarkable acts performed by Jesus on this occasion, although we know that some miracles were wrought by him; but those who had professed themselves willing to follow him when on the banks of the Jordan, owned him publicly as the Messiah at this great assembly, and admitted others by baptism into fellowship with them.

After the feast, they went into the country around Jerusalem, and gained much increase to their numbers; and the Pharisees heard of their success, and began to lay plans for their dispersion and the capture of their leader. When Jesus heard of their designs, he determined to depart from Judea and go into Galilee again; and, for his greater security, he left the high-road, which was most

frequently used, the one beyond Jordan, and went straight through Samaria. Some of those who had been with him in Galilee, and had remained with him since the feast of the Passover, took this journey along with him. On their road, and near to a Samaritan city, they halted for a while, and the disciples went into the town to buy food, Jesus himself remaining without the walls, and resting on a well which was there. A woman from the city came to draw water, and Jesus asked her to allow him to drink. Her Samaritan prejudice made her wonder at the request, and led to a discourse between them, in which Jesus told her that he was the Messiah whom she and her nation expected. The disciples returned from the town, and, with their Jewish feelings yet unaltered, they wondered their Master should speak to a Samaritan. The woman went to tell the people of the city that a prophet was at their gates; and they came out and invited him to remain among them. And he staid there two days; and many believed on him there.

After the two days, he journeyed forward into Galilee, and the people of Galilee received him gladly, having seen his deeds and heard his words at the preceding feast. And he went to Cana, where he had made the water wine; and there was a certain nobleman, whose son was sick at Capernaum (now, Cana was fifteen miles from Capernaum), and he came and earnestly besought Jesus to go down and heal him. "Go thy way," said Jesus, "thy son is well;" and it was so, for as he returned his servants met him, and told him that his son was well; and he found that at the very hour in which Jesus had said, "thy son is well," the fever had left him, and he had recovered.

Jesus remained in Galilee until the next great feast of the Jews, the Pentecost (our Whitsuntide), and to celebrate that feast he went up to Jerusalem. Now, there was in Jerusalem a certain intermittent spring of water, well known for its healing powers. The Jews thought that an angel went down into the water and gave it the power to heal. By the side of this spring there lay a great number of sick people, and among the rest, one who had been lame for thirty-eight years. This man, Jesus healed, and told him to take up his mat and go home.

This happened on the Sabbath-day. The Jews murmured at the man for carrying his mat in his hand on the Sabbath; he justified himself, by saying, that he who had made him whole, told him to do so. And they inquired, and found out it was Jesus who had done this, and therefore did these strict observers of the law the more persecute Jesus, because he had done this work of kindness on the Sabbath-day.

During the feast, Jesus was led into many debates with the Jews, and especially with some belonging to the sect of the Pharisees. They accused him of blasphemy, to which he fully and clearly replied,—"I can of mine own self do nothing; as I hear, I judge, and my judgment is just, because I seek not mine own will, but the will of Him that sent me." He also preached a doctrine which at that time had many advocates and many opponents in Jerusalem, that of the resurrection. He showed them the evidence of his Divine Mission,—the preaching of John, the power of miracles committed to him, the voice from Heaven at his baptism, and he boldly rebuked the worldly dispositions of those who sought to kill him. "I am come," said he, "in my Father's name, and ye receive me not; if another should come in his own name, him ye would receive. How can ye believe, who require glory from one another, and seek not the glory which cometh from God alone?" And he returned from Jerusalem into Galilee, and taught in their synagogues.

To the MEMORY of the Rev. LANT CARPENTER, LL. D.

(From the Christian Reformer for June.)

> "He shall not float upon his watery bier
> Unwept—and welter to the parching wind,
> Without the meed of some melodious tear."—Milton.

Not with his armour on the summons found him,
Not 'mid the duties that he loved so well,—
But solitude and ocean were around him,
When he, the good, the wise, in darkness fell.
No friendly hands unto his burial bore him,
Not within English ground his honour'd grave,
For midnight gloom and tempest gather'd o'er him,
And whelm'd him in the stormy Tyrrhene wave.

Is it not pitiful, that far away
From the dear land where all his kindred dwelt,
He pass'd for ever from the light of day,
With none to know the last fond things he felt!
No looks of love, the last dark hour to cheer—
No filial hand to close his dying eyes—
No voice, with tones of tender solace, near
To whisper words of peace, and catch his latest sighs!

But thou wast ready when the summons came,
O good and faithful servant! and the road,
Though awful, which thou pass'd, still to the same
Bright home it led, where dwells thy Father—God.
One momentary struggle, and 'twas o'er,
Meek sufferer! with thy many ills; and never
Shall the dark fears of earth disturb thee more,
For perfect peace and bliss are thine for ever.

Ah! not for him, but for yourselves go weep,
Ye who were wont his ceaseless love to share,—
Who for his ear your griefs were wont to keep,
And to his pitying bosom tell your every care.
The guide, instructor, comforter is fled,
Who, watchful, led you in the paths of peace,—
Who soothed the sick, and cheer'd the dying bed,
And from your wants and woes oft gave you glad release.

Forgetful only of himself, in care
For others' good his strength was ever spent,
Till the worn frame at last no more could bear,
And 'neath the o'erpowering weight his spirit bent.
His deeds of love shall thousands now rehearse,
And to his memory give an honest tear;
Nor least shall he who owns this grateful verse
Forget to pay his tribute with a heart sincere.

Well didst thou fight the bloodless fight of faith,
Good soldier of the Cross! and trophies win;
And, still remembering what the MASTER saith,
Waged constant war with error, woe, and sin.
And now the fight is fought, and all is o'er;
The work is done, and thou hast done it well;
Earth shall behold thee in the field no more,
But heaven shall now thy moral triumphs tell.

Servant of God, farewell!—though lost to earth,
Not wholly so; though dead, thou speakest yet!
For we, who knew thy wisdom and thy worth,
Shall ne'er the lessons thou hast taught forget;
So thy pure spirit near us shall we feel,—
So shalt thou still with those who loved thee dwell,
Kindle our faith, and animate our zeal,
Though now we sadly say—Servant of God, farewell!

BRISTOL. J. R. W.

REVIEW.

The New Testament, Translated from the Text of J. J. Griesbach. By Samuel Sharpe. London: John Green, 121, Newgate-Street. 1840.

THE translator of Griesbach's edition of the Greek New Testament, has rendered no inconsiderable service to the English public. If the text of the Christian Scriptures, as settled by this great critic, be, as the translator truly remarks in his preface, "the standard to which most scholars appeal," it is surely desirable, that the English reader should be put in possession of the same standard, as far as that can be effected, by transference into his own language. This is what Mr. Sharpe has done. He has given us a translation (and, so far as we have examined, a faithful translation—from what we have proved, we can rely upon it) of the Greek text of the New Testament, as ascertained by one whose "critical labours," in investigating this important subject, "are too well known to need any remark." And this is accomplished, too, in connexion with the retention, as far as possible, of the words of the authorised version, whose "beautiful simplicity" the translator was desirous of preserving. "His aim," he says, "has been to give the meaning and idiom of the corrected Greek text as far as possible in the well known words" of the common version. Some deviations, however, where they were thought necessary, have been made; many of which we certainly esteem improvements, though we will not say all. The text of Griesbach, we need hardly remind our readers, is a testimony in favour of the Scriptural truth of Unitarianism. It contains not the notorious forgery, on which

the doctrine of the Trinity so much rests, *viz.* 1 John v. 7. And it corrects Acts xx. 28, and 1 Tim. iii. 16, in a way which Trinitarians do not desire, but many of them have been compelled to admit. We are, on the whole, pleased with the work before us. We welcome it as an important service rendered to the cause of Christian knowledge. Such a translation has long seemed to us a desideratum in England; the American public have been, since 1828, in possession of a similar work, translated by the Rev. J. G. Palfrey. The English reader, to whom the result of Griesbach's investigations is now offered by the application of Mr. Sharpe, will do well to avail himself at once of this useful help to his study of the New Testament, and that without placing *implicit* reliance even on Griesbach's authority, but, after all its deserved fame, comparing it with such other means as he may possess for prosecuting the study of the Christian Scripture and doctrine. The size and printing of this volume are pleasing.

First Lessons in Natural Theology, for Children. By Thomas Bowring, Author of "Rudiments of English History," &c. pp. 93. *London: Simpkin, Marshall, & Co.* 1839.

To prove the existence of an All-Powerful, Wise, and Good Author and Governor of the universe, from the contrivances and arrangements which it presents, and this in such a style as to be intelligible to the minds of children, is the object of this work. And well has Mr. Bowring succeeded in his design. We are persuaded of the usefulness of this little book in the hands of those for whom it was written. More than this; we are convinced that many adults would find it a profitable medium of knowledge and moral improvement. It is an excellent introduction to Dr. Paley's much admired Treatise on the same subject; over which it has, indeed, one advantage, *viz.* that it collects within a much shorter space the different classes of creation's wonders; and by condensing, renders more overpowering the argument from nature and man in favour of a Divine and All-glorious Author and Ruler. We have risen from the perusal of this publication highly gratified, rejoicing in the great truth which

it pleads so successfully, and which fills our hearts with so much pure delight, *viz.* that there is a God of infinite excellence, who *has made nothing in vain;* who has certainly not made man in vain, nor is unmindful to be the rewarder of those that diligently seek him. Mr. Bowring, though skilfully and feelingly tracing the evidences which the universe, as we behold it, presents in favour of Divine Government, and while piously rejoicing in its testimony to the perfections of the Deity, perceives not the less, that beyond the present system of things, there is another and a higher scene, indicated by many conditions in the present state of things; and once and again has he referred his readers for farther instruction, to that Gospel which has brought life and immortality to light. These "first lessons" are adapted as well to the exercise of the devout sentiments as of the intellect. We hope that many children will be readers of, and profiters by this work, which we again recommend to adults also. We thank the writer for the satisfaction we have found in perusing it.

The Influence of the Affections upon Character. By Edwin Chapman, pp. 85. *London, John Green,* 121 *Newgate-Street.* 1839.

THE design of this work is, to guide parents and instructors of children to the best course of procedure for forming the youthful character. *Character* is first of all explained. It does not consist in any one affection or other, however prominent, but in the sum and mutual relation of the whole. And the character to be sought, is that which consists of all the affections in the best state of mutual relation, that is, most properly balanced. The *affections,* of which character is just the developement, are next illustrated, under the several heads of the animal, social, intellectual, moral, and religious. Judicious and useful remarks are made on each of these classes, and their relative connection and worth. The author concludes with applying his just and forcible statements to the object proposed, as above stated, *viz.* the best eduction of character out of the various affections. Neither frequent appeals to fear, nor extravagant indulgence of children, are any part of his plan. Sympathy, kindliness,

awakenment of the sense of right or duty, both by teaching and example, and of the love and veneration of God, these, acting and being acted upon by the desire of knowledge, while the inferior affections are placed in subordination, constitute Mr. Chapman's scheme, which he has urged in a style of pleasing and instructive persuasiveness. We can sincerely recommend to parents and teachers, and others interested in the training of children, this highly useful little work, the chapters of which were originally delivered as "Lectures to Sunday-School Teachers, at the request of the Committee of the Sunday-School Association," and which are well calculated to promote the author's laudable design in their publication.

A Pocket-Book of Private Devotions for every Morning and Evening in the Week, with Prayers for some Particular Occasions. By the Rev. Hugh Hutton, M. A. 2d Edition, pp. 136. *London: J. S. Smallfield.*

We unintentionally omitted to notice this useful and interesting little manual of devotion on its first publication; and now our notice is perhaps a work of supererogation, as the public have borne testimony to its value by requiring a second edition. In addition to prayers for an individual, suitable for the morning and evening of each day in the week, there are devotinal exercises for persons in affliction or adversity; sickness; after recovery from sickness; on the restoration of a friend to health; in the expectation of death; and, when death has occurred in a family. The prayers are simply, and clearly, often beautifully expressed, and cannot fail to cherish the devotional spirit in those who use them as aids in the formation of the habit and practice of piety. The printing of the Lord's Prayer *at length*, at the close of all the morning and evening devotions of the week, was, we think, unnecessary. Its commencement would have been sufficient, "Our Father which art in heaven," &c.; and the space it occupies, at least twelve pages, might more profitably have been filled by other occasional devotional exercises. The Lord's Prayer, we trust, is so engraven on the hearts of Christians, even in their earliest childhood, as to justify this only exception to Mr. Hutton's valuable contribution.

Lectures on the Elevation of the Labouring Portion of the Community. By Wm. E. Channing, D. D.—pp. 87. *Hedderwick & Son, Glasgow; Oliver & Boyd, Edinburgh; Simpkin, Marshall, & Co. London.* 1840.

THESE Lectures are an appropriate and noble accompaniment to "Self-Culture;" they should go together, and the life-awakening truths they contain be impressed most deeply on the mind and heart not only of every labouring man, but of every individual, rich and poor, male and female, who would fulfil worthily the duties of existence, and think and act in accordance with the intentions of their all-glorious Creator. The Lectures were prepared for, and for the most part delivered before, the "Mechanic Apprentices' Library Association" of Boston. Happy the people who are blessed with the privilege of listening to such effusions; more happy they who can fully appreciate the intellectual and moral power and truth and beauty contained in them, and who resolve to carry out in their lives and conversations the holy and godlike principles they embody. Would the masses, instead of giving ear to factious demagogues and social theorists, sit at the feet of Christian philanthropists like Channing, and practically imbibe the words of truth and soberness he utters, the redemption of the millions from ignorance, sin, misery, misgovernment, slavery, bigotry, and superstition, would assuredly draw nigh.

One thing in these Lectures, we confess, has surprised us. It is the tone of fear which breathes in a few sentences, occasioned, we apprehend, by too dark a view of the state of European society, as contrasted with too bright a one of that of America. Dr. Channing asks, "Is there no danger, that with increasing intercourse with Europe, we shall import the striking, fearful contrasts which there divide one people into separate nations? Sooner than that our labouring class should become a European populace, a good man would almost wish that perpetual hurricanes, driving every ship from the ocean, should sever wholly the two hemispheres from each other. Heaven preserve us from the anticipated benefits of nearer connection with Europe, if with these must come the degradation which we see or read of among the squalid poor of her great cities, among the overworked operatives

of her manufactories, among her ignorant and half-brutalised peasants."

These fears we think inconsistent with the views of human nature which these Lectures, and all the other works of Dr. Channing so powerfully and beautifully portray; they are inconsistent with hope in the progress of that nature, as well as with faith in the overruling providence of God. That amongst the "European populace" there exist great ignorance and misery, we know and we lament; but is America altogether free from these evils? Boston, in "the spirit of improvement," may be all the Christian philanthropist could desire perhaps, but Boston is not America. Europe, too, to its disgrace, has its "squalid poor," its "over-worked operatives," and its "half-brutalised peasants," but is America qualified to "cast the first stone" at her parent for these outrages on the brotherhood of man? We trow not. Lord George Gordon's anti-Catholic riot occurred in 1780, and the Birmingham Church-and-King mob in 1791; the Catholic Convent at Charleston, Boston, was destroyed at a much more recent date than the perpetration of either of those atrocities, and the anti-slave-abolition mobs of Boston and Philadelphia were nearer this year still. Lynch-law is not extinct; the hatred of the coloured population is still kept up with unholy virulence; millions, in defiance both of the letter and spirit of "The Declaration of Independence," are slaves. Yes, the two hemispheres have each their errors and vices calling loudly for reformation and eradication—errors and vices springing, it is probable, from a similar source, Mammon-worship. But the evils which exist in either hemisphere are not invincible; society, even in the Old World, spite of its corruption and degradation, is wakening up to the perception of its duties. The people who cheerfully paid millions for the emancipation of the wronged and fettered, will not injure the free by their approximation; commerce, manufactures, do not necessarily entail the degradation of the operatives, any more than the cultivation of rice, and sugar, and cotton; steam-power, and every other species of power, whether monarchical or republican, is subject to the overruling sway of One mightier than they—mightier than all; the pure Gospel shall yet go forth on

the four winds of heaven, and He who is Good, and doeth good continually, shall yet cause knowledge and liberty, peace and virtue, to dwell among all the nations.

The Life and Times of Martin Luther. By the Author of "Three Experiments of Living," "Sketches of the Old Painters," &c. James Hedderwick & Son, Glasgow; Oliver & Boyd, Edinburgh; Simpkin, Marshall, & Co. London. 1840. pp. 362.

THE work of which this is a neat and cheap reprint from the American press, is by a lady, who has the happiness to be a "friend and hearer" of Dr. Channing, and to whom it is very fittingly inscribed. By her former publications, she is well and favourably known to the reading public of this country as well as of her own; and the volume before us seems calculated greatly to increase the measure of her popularity. It gives a distinct and interesting and remarkably faithful outline of the life, character, and times of the great Reformer. In the most vivid manner, it places him before the reader, first as an obscure scholar, earning the means of his education as an itinerant musician; then as an humble and depressed monk of the Augustinian order; then opposing the decrees of the Pope, burning the bull, and resisting the Imperial edict—making Europe ring with the name of Luther; and afterwards, as a married man—an affectionate husband and father, going through the various alternations of joy and sorrow, to which human life is ever subject, with a propriety and a dignity worthy of his Christian principle and exalted character. His life is, in truth, admirably delineated—possessing all the dramatic interest of the most stirring romance, with the truthfulness of the most faithful biography. The conversations, letters, and anecdotes, in so far at least as the Reformer is concerned, are true, we believe, to the letter; —the scenery, grouping, and intertexture only being original; but these are executed with a skill so masterly, and are in such admirable keeping with the chief delineation, that they give a greater interest and relish to the picture. Various contemporary characters are also introtroduced, and finely portrayed:—Melancthon, Erasmus, Frederic of Saxony (the Protector of Luther, and the

illustrious ancestor of Prince Albert), Leo the Tenth, and other important actors at the period of the Reformation—the eventful drama in which Luther sustained the chief part. The subordinate story of Count Albert and the Lady Alice, affords an agreeable relief from the more stirring and serious business of the time—and will be reckoned by many, we have no doubt, not the least interesting and attractive portion of the book. The characters of the two friends, Margaret, wife of Melancthon, and Catharine Von Borne, wife of Luther, may be studied with advantage by all wives and mothers. We regret that we can spare no space for extracts, to bear out our encomiums, as many which we could make would amply repay the reader; but we cordially recommend the work itself to the early attention of all who can procure it.

MONTHLY RECORD.

JULY 1, 1840.

NEW UNITARIAN CHAPEL IN BELFAST.—The want of a third place of worship in Belfast, designed for the use of those Unitarian Christians who are not possessed of regular accommodation in either the First or Second Congregation, having been for some time felt and complained of,—a few public-spirited gentlemen of the Unitarian body, resident in the town and neighbourhood of Belfast, entered into a subscription in order to build or procure a Meetinghouse for that purpose: and having concluded an agreement for the purchase of a Meetinghouse in York-street, lately occupied by a congregation of Methodists, it was opened for the public worship of God, upon the principles of Christian Unitarianism, on Sunday, the 5th of January, 1840. On this deeply interesting occasion, the Rev. Dr. Montgomery preached to a highly respectable auditory, whom his persuasive eloquence kept entranced in fixed attention for nearly two hours, one of the most able and argumentative discourses ever delivered in Belfast, in explanation and defence of the principles of religious liberty and of Christian doctrine, professed by the Unitarian body. A very general desire has been expressed for the publication of this

masterly sermon; and we trust Dr. Montgomery will be prevailed on to gratify the public wish in this particular. In the evening of the same day, Dr. Montgomery preached in the Meeting-house of the Second Presbyterian Congregation. At both services, collections were made for the liquidation of some incidental expenses. The collections on these occasions, together with some donations from friends to the cause, who were prevented from attending, amounted to £63. On the Sunday following (January 12), the Rev. James Carley officiated to a congregation nearly as numerous as had attended at the opening of the Chapel; and the services have since been carried on with every prospect of usefulness and success. It is hoped that, until the services of a stated Minister can be secured, the pulpit will be supplied by the Reverend Members of the Antrim Presbytery and Remonstrant Synod.

The Meetinghouse has no pretensions to architectural embellishment; but is substantial, neat, and comfortable. The house and premises have been put into a state of thorough repair; and the pews, &c. neatly painted in imitation of oak. On the whole, the house has a very respectable appearance; and we trust soon to see it filled with regular worshippers. May the blessing of God accompany every effort to disseminate his truth!—*Bible Christian.*

Died, February 28, aged 59, and in the thirty-fifth year of his ministry, the Rev. John Mitchell of Newry, Ireland. He was a student at the University of Glasgow; and, on the completion of his college course, settled with the Congregation at Dungiven, in 1804; removed to Derry in 1819; and in 1823 to Newry. He combined in his character, in a remarkable degree, mildness with firmness. Educated in strict Trinitarian principles, Scriptural inquiry led him to Christian Unitarianism; and he had the moral courage to avow his convictions. By every religious party he was respected. Those who knew him, could not fail to esteem and love him. His family were devotedly attached to him. One of the most instructive and happy days the Editor of this Magazine ever enjoyed, was passed in the company of this excellent man

amidst the beautiful scenery near his residence. His deathbed was in harmony with his life. Fever, brought on by exposure to cold whilst attending a funeral, it is believed, caused his death. "Not a murmur escaped from his lips. He spoke of his dissolution as an event which he had been in the habit of contemplating, and the approach of which he awaited with calmness and composure. On the eve of his departure, he called all the members of his family around him—attempted in feeble accents to soothe their sorrows by words of comfort—and addressed to them individually such admonition and advice as he thought suitable to their respective dispositions and circumstances; then fixing on each of them in succession a look of ardent and affectionate regard, he raised his clasped hands in the attitude of prayer, and kept them in that position until they dropped gradually down from debility." "Mark the perfect man, and behold the upright, for the end of that man is peace."

INTERNAL ORGANIZATION OF CHRISTIAN UNITARIAN CONGREGATIONS.—In our articles last year, in reply to the question, "What should Christian Unitarians do?" the importance and vital necessity to the prosperity of Christian Societies, of unremitting attention to their internal organization, was pointed out. That organization, we are aware, must often vary, in accordance with the circumstances and position of various congregations. To select the most efficient plan, it is necessary that the plans adopted by our Societies should be compared together. With this view, we solicit copies of the rules for their government already in existence and operation, and shall be happy to receive suggestions and remarks for their improvement. We now insert those lately adopted by the Unitarian Congregation of Plymouth:—

"1. Every person subscribing a sum not less than five shillings per annum, for the support of Christian worship in this place, and being eighteen years of age, who has been a subscriber for at least six months preceding any congregational meeting, and has paid up all his arrears of subscription, shall be entitled to vote on all congregational business brought before that meeting, and shall be eligible to take any other share in the execution of the same.

2. No meeting shall be held for the transaction of congregational business, without due notice having been given of the same, during the time of public worship immediately preceding the meeting; and if such meeting be held after the evening service, notice shall be given thereof both in the morning and evening services.

3. No meeting shall be held for the choice of a Minister, or respecting his resignation, or any other business materially affecting the interests and regulation of the Society, without due notice of the same having been given during each time of public worship on the Sunday preceding that on which the meeting is to be held, and during the time or times of public worship on that also on which the meeting is held.

4. There shall be an Annual Meeting of the Subscribers on the second Sunday in January, immediately after the morning service (of which public notice shall be given on that and the preceding Sunday), at which the Treasurer's, and Secretary's reports shall be received, and two Subscribers appointed to audit the Treasurer's accounts for the past year; and at which subscriptions shall be paid, a Treasurer and a Secretary appointed for the current year, and such other business transacted as may be necessary.

5. The Treasurer shall receive the income, arising from all endowments, subscriptions, and any other funds, and shall dispose of the same according to the decision of the Congregation; and pay all bills that shall have been inspected and approved by the Annual Committee of Management, and all the disbursements of the Society shall be made by him, and he shall keep the accounts of them. The Secretary shall keep the records of the Congregation: he shall also see to the execution of these Regulations, and of the resolutions of all meetings of the Subscribers.

6. The Congregational Records, and also the account of money received and expended on behalf of the Congregation and Minister, shall always be open to the inspection of the Minister, or of any one who has a right to vote at a meeting of the Subscribers—upon application respectively to the Treasurer or Secretary.

7. A Trustee, the Treasurer, the Secretary, or any

five Subscribers, shall be at liberty to call a general meeting of the Society, whenever they conceive such a meeting necessary: a written notice expressive of the object of the meeting shall be sent to the Secretary, who shall cause the Subscribers to be summoned on the next Sunday, provided such meeting be not contrary to the provisions of the 2d and 3d Regulations.

8. An Annual Committee of Management shall be chosen on the second Sunday in January, to consist of seven Members, of whom the Treasurer and Secretary shall always form two by virtue of their office. They shall be entrusted with the distribution of the pews; the superintendence of repairs and alterations; and, generally speaking, see to the execution of the votes and plans of the Congregation in the best and most economical manner.

9. No repeal or alteration shall be made on any of these Regulations, except by a majority of two-thirds of the Subscribers present at a meeting regularly summoned for the purpose.—J. FULFORD, Chairman.

NOTE.—The Pew Rents are paid QUARTERLY, *in advance*. The Treasurer will attend, after the services, to receive the same."

RESULTS OF THE REVIVAL AT KILSYTH.—In the opening article of our present volume, we pointed out the nature of true religion, and contrasted it with the outbreak which, under that hallowed name, had taken place at Kilsyth,—expressing our confident belief, that the extravagance and the uproar, the denunciation and appalling cries, by which that revival had been characterised, partook of any spirit rather than that of Christ, resembled anything rather than the still small voice of Christian wisdom, peace, and hope. We questioned whether the results would be a more practical attention to Christian godliness, a more faithful observance of Christian morality. That we were right in our anticipations, the following passage from a letter addressed to the Rev. Dr. Willis, the Moderator of the Presbytery of Glasgow, by the Rev. Mr. Burns, the clergyman of the Established Church at Kilsyth, will testify. If the chief leader in the revival can thus speak of the results, what may not our readers rationally conclude the reality to be?

"I have not," observes Mr. Burns, "the slightest hesitation in saying, that the remarkable outpouring of the Divine Spirit, with which we were lately so graciously favoured, has, for some time back, appeared to have entirely ceased. The general interest in the public mind on divine things has now in great measure disappeared. Multitudes, once impressed with concern about their souls, but never having reached the point of decided conversion, having relapsed into their former indifference: several of whom good hopes were once entertained, have returned more or less decidedly to their former ways; prayer-meetings have in many instances fallen off, both in numbers and in fervour; the house of God does not continue to be thronged on week days and on Sundays as heretofore; and, in general, the administration of divine ordinances seems now to be attended *with little more than an ordinary blessing.*"

THE shafts of death fly quickly. Within a few brief months, the Unitarian denomination has been deprived of some of its chiefest ornaments. In the wide-wasting waters perished Follen and Carpenter; Armstrong and Mitchell were summoned almost in the performance of ministerial duty; and we have now to record in our pages the decease, at the age of sixty-three, of the friend of the poor, the originator of Domestic Missions, the preacher of peace and virtue in the abodes of the sorrowful and sinful, the honoured and lamented Dr. Tuckerman. He died, April 20, at Havannah, whither he had gone for the benefit of his health. His daughter ministered to his last moments; his remains will repose in the cemetery at Mount Auburn, near Boston. We shall not soon forget his visit to this City. On that occasion, though far from being well, yet ever active in doing good, he addressed for upwards of two hours the preliminary Committee of the then projected House of Refuge, for the reformation of juvenile delinquents. His suggestions were very admirable, and were listened to with profound respect; and in this connection, we are happy to be able to say of this Institution, that it is pursuing its most laudable and philanthropic efforts with great moral effect, having by its labours lessened very considerably the

amount of juvenile delinquency in this City, as well as contributed, by the instruction imparted to its inmates, towards their restoration as valuable members of society.

"A house divided against itself cannot stand," is the assertion of Scripture; and past history establishes the validity of the assertion. "The signs of the times," whilst they exhibit Anglicanism and Evangelicalism in conflict, also show us the existence—in the same Church of England which has articles and creeds for preventing diversity of faith—of clergy and laity who demur to those articles, and deem its leading creed unchristian. With the idol "Uniformity," the human mind, fact, and Scripture, are equally at war. The following petition has recently been presented to the House of Lords by Achbishop Whateley:—

"*To the Lords Spiritual and Temporal of the United Kingdom of Great Britain and Ireland, in Parliament assembled,—the humble Petition of the Members of the United Church of England and Ireland, who hereunto subscribe their names and addresses,*

"Sheweth,—That some deviations from the authorised forms and positive obligations of our Church, have been found so advisable as to be sanctioned by general practice, while the clergy are still bound to profess an adherence to the letter of our Prayer-Book and Articles.

"That Athanasius's Creed is not generally understood by the people; and is drawn up in a way which leads many to believe that the damnatory clauses are part of the Catholic Faith; while each of the damnatory clauses in itself is such as to require an explanation inconsistent with the words when taken in their plain sense and common force.

"That in various other parts of our Prayer-Book, especially in the Services for Baptism, for Ordination, and for Burial, some words and phrases are of doubtful signification, and otherwise liable to misconstruction; so that the alteration of them has become requisite or expedient, and will cut off occasion from them that seek occasion to cavil or quarrel against our Liturgy.

"That some of the Canons could not be acted upon, and others are confessedly inexpedient; while the Clergy

are commonly understood to be bound to the observance of them all.

"Your Petitioners therefore humbly pray, that your Lordships will consider what measure should be adopted to render the Letter of our Prayer-Book and the Subscription to our Articles and Liturgy consistent with the practice of our Clergy and the acknowledged meaning of our Church.

"And your Petitioners shall ever pray for the welfare and prosperity of your Lordships."

SUNDAY-SCHOOL ASSOCIATION.—The Sixth Annual Meeting of this Association took place at Radley's Hotel, Bridge-street, Blackfriars, London, on Wednesday, June 10; the Rev. D. Davison in the Chair. Upwards of eighty persons sat down to breakfast; being a larger number than had assembled on any previous occasion.

After an excellent address from the Chairman, the Secretary (Rev. E. Chapman) read the report,—which contained much interesting matter from the different schools in connexion with the Association, showing that, for the most part, they are in a flourishing condition—conducted with much zeal, spirit, and ability—and, as far as can be judged, likely to effect much good among those for whose benefit they have been instituted.

Eight schools have joined the Association since the last report; and one, hitherto in connection with the Society, has been lately discontinued. Reports have been received from twenty-three schools. For a condensed statement of their contents, the reader is referred to the forthcoming report of the Association; which may be had on application to Mr. J. Green, 121 Newgate-street, the Agent and Depositary of the Society.

Together with the necessary resolutions of business, the following resolution was moved by the Rev. J. C. Means, seconded by the Rev. B. Mardon, and supported by the Rev. Dr. Hutton and the unanimous feeling of those assembled:—

"That this Meeting desires to express its deep and heartfelt respect for the memory of the late Drs. Carpenter and Tuckerman; men whose Christian piety and varied excellence entitle them to be held in enduring

remembrance, and whose kind and valued co-operation in the formation of this Society, calls for special notice on the present occasion."

The meeting was throughout very pleasant in its spirit, and broke up in evident satisfaction with the proceedings of the morning. There is good reason to hope that it will not be ineffectual in promoting the great and good work of Sunday-school instruction.

THE Annual Meeting of the Manchester Unitarian Village Missionary Society, was held in the School-room, Little Mosley-street, Manchester, on Monday evening, May 11, the Rev. J. G. Robberds in the chair. The sixteenth annual report of the Society was read, and approved. From that report, we learn that the operations of this useful Society have been continued at Astley, Swinton, Croft, Padiham, and Rawtonstall, in Lancashire; and at Flagg, Sheldon, and Ashford, in Derbyshire. The Sunday-schools at all the stations appear to be well attended, and the prospect, in all save one, is promising. Other places besides those we have named, are desirous of Unitarian preaching, but the funds of the Society at present forbid the extension of its labours. From the same cause, the services of one of its missionaries have, during the past year, been obliged to be relinquished. The annual subscriptions to the Society, from Bolton, Bury, Chowbent, Cockey-Moor, Liverpool, Leeds, Manchester, Sheffield, Stand, Swinton, and Wigan, amount only to ninety-nine pounds, of which Manchester contributes seventy-four. The good the Society has done, the still greater good it might accomplish, deserves and demands more extensive aid than this. Resolutions of thanks to Mr. Shenton and Mr. Ashworth, the missionaries; the ministers of the neighbourhood who have given occasional services; Messrs. Pollard and Robinson, "the spiritual fathers of the Padiham Congregation;" the Sunday-school Teachers,—were passed; as well as one of sympathy with the mourning family of the late Rev. Dr. Carpenter.

THE

CHRISTIAN PIONEER.

No. 168. AUGUST, 1840. Vol. XIV.

OBSERVATIONS SUGGESTED BY CIRCUMSTANCES ATTENDANT ON THE CONVICTION AND EXECUTION OF THOMAS TEMPLETON.

"Let there be no rubrics of blood."—*Lord Bacon.*
"For the Son of Man is not come to destroy men's lives, but to save them."—*Christ.*

THOMAS TEMPLETON, for the alleged murder of his wife, was tried and convicted at the last Circuit Court of Justiciary held in Glasgow, and was sentenced to be executed on Wednesday, 27th May. The Jury unanimously recommended the prisoner to mercy. Petitions, signed by the Magistrates of the City, and by upwards of eleven thousand of the citizens, were subsequently presented to the Queen, praying for a commutation of the sentence; but without avail. On the appointed day, the unhappy man was executed; and many thousands, principally women, crowded to witness the degrading spectacle.

Statements having appeared in some of the Glasgow newspapers, that the criminal had expressed a wish to see "Mr. Harris, the Unitarian preacher," rumour soon magnified that wish into the assertion, that Templeton was a Unitarian, and a member of Mr. Harris's congregation. Then men and women shook their heads, and signified, that the crimes which had stained the man's life, and for which he was to suffer, were the natural results of the principles he had professed. Mr. Harris being in England at the time, these rumours passed uncontradicted to the public. In the accounts given of the execution, similar statements having been repeated, Mr. Harris immediately announced, that on Sunday, May 31, he would preach a sermon "On the danger and delusion of a death-bed repentance, with special reference to the case of Templeton." The Chapel was crowded to excess in every part; and hundreds were disappointed of ad-

mission. The following Sundays, likewise (June 7, and June 14), at the urgent request of numbers, the sermon was re-delivered to over-crowded audiences.

Mr. Harris's text was in Acts xxiv. 25: "And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee."

In discoursing from these words, Mr. Harris showed, that among the prevalent errors of the day, the doctrine of the sufficiency and efficacy of death-bed repentance conjoined with profession of faith in peculiar dogmas, was among the most pernicious and immoral,—leading to the neglect of present personal improvement, of perseverance in well-doing, of a life of moral goodness. This delusive and dangerous error, he pointed out as supported by that of asserted instantaneous conversion from sin to holiness —opposing, as it did, every known law of the human mind, as well as the nature and power of habit; inducing the sinner to defer repentance to a more "convenient season;" and, in connexion with the doctrine of the imputed merits of Christ, transforming, in the twinkling of an eye, the sinner into a saint; and exhibiting the gross moral anomaly, of human law condemning the criminal to die for his crimes against society, and of misnamed Religion stepping in, and sending him from the gallows to glory!

The falsehood and immorality of the current doctrines in these respects, was shown, in their opposition to the character of God as the moral Governor of the world— to the nature, constitution, and laws of the intellect and affections—to the formation and influence of habit—and by their contradiction of the very objects for which Christ Jesus was manifested of the Father. The whole scope, teachings, facts, spirit, and tendency of Christianity, were proved to be utterly opposed to the demoralising notion of the efficacy and security of death-bed repentance. The conclusion of the Discourse was as follows:—

My Christian Friends,—My thoughts have naturally been directed to the important practical subject on which I have now addressed you, by the melancholy exhibition which has, during the past week, disgraced our City. It

is well known to all of you, that I consider Capital Punishment for crime, as irrational, unjust, and antichristian. If it be for murder that that punishment is inflicted, it is, in truth, only a legalised imitation of the wretched example of the murderer; it proceeds upon, and encourages, a spirit of retaliation and of vengeance, altogether opposed to the temper and spirit of Christ and Christianity; it hardens and sears the hearts of those who degrade themselves by witnessing the brutalising exhibition—by looking on the convulsive agonies of the tortured victim;* it lessens in popular estimation the sacredness and inviolability of human life; it fixes the attention of the people on the mere instrument of crime, instead of directing it to the causes of atrocity, and the moral remedies which should be applied for their prevention and eradication; it invades and usurps the prerogative of God, in depriving man of that life which the Creator of life alone can impart; it takes away the opportunity, and destroys the power of manifesting contrition for crime, and of repairing, in any measure, and to any degree, the social injury which the criminal has inflicted. The greater the enormity which has been perpetrated, the more room, the more time should be given for repentance—for making reparation to individuals and society—for seeking peace of offended Heaven. By striking the criminal out of being, the guilty are deprived of the power of manifesting that real and godly sorrow, which worketh the repentance which needeth not to be repented of—of exhibiting genuine and substantial proofs of thorough reformation and amendment of life. The professions which are uttered only in the condemned cell, may be genuine, may be heartfelt, but they cannot be tested; by their moral fruits those professions cannot be known. Expressions of "satisfaction from the criminal, that he had been enabled to seek for, and see the truth,"† in the few weeks of hurry

* A striking instance of the brutalising tendency of such life-destroying spectacles, occurred at the execution of Templeton. One of the persons employed to keep the peace, threatened an individual who was pressed forward by the crowd, that if he did not keep back, he would thrust his finger into his eye. The man thus threatened, being unable to resist the pressure, the peace-officer kept his word,—wounding the eye of the unoffending party, to the imminent danger of the loss of the blessing of sight for life.

† Glasgow Herald.

and of feverish anxiety intervening between condemnation and the death of infamy, are altogether valueless and worthless in the estimation of those who know anything of the nature of evidence, and the character of the great questions thus hastily and peremptorily pronounced upon. The mention, by the newspaper press, of the criminal's "satisfaction" under such appalling circumstances, proves only the eagerness with which it is wished to vamp up a case in favour of a particular system of theology. Criminals, heretofore, under the intoxicating influence of the system of doctrine thus attempted to be bolstered up and magnified, have, even on the very steps of the gallows, prayed thus to the God whose holy laws they had violated, and for which they were about to suffer the death of ignominy and shame,—"You have put a mail stronger than that of iron around my heart; you have clothed me in the impenetrable armour of thy Holy Spirit; and here I stand, ready and anxious to behold Thee"! Yea, worse still, even teachers and ministers of that system of faith, have said of the murderer, executed in England,* that "when he was led to execution, he appeared like an angel;" "a sort of heavenly smile seemed then to suffuse his countenance;" and that this, therefore, *was* "a brand plucked out of the fire." But do these assertions prove anything more to any calm and sound-judging mind, than the fanatical presumption of the criminals, and the equally fanatical hallucinations of their so-called "*Orthodox* instructors"?†

Amidst all the ignorance, bigotry, and fanaticism with which, notwithstanding its boasted enlightenment and Protestantism, this country is so rife, and the watchful eagerness which is on all occasions especially evinced to cast odium on those religious principles I deem it my highest honour, privilege, and happiness to profess and teach, I was not surprised, however deeply for the sake of individuals and society I may lament, that the oppor-

* "Jacob M'Ghinness; or, a Memoir of the Extraordinary Life and wonderful Conversion of an Infidel Atheistical Reformer, who was executed at Chester, on April 15, 1820, for shooting Mr. Birch of Stockport. The whole revised and edited, with practical notes and reflections, by the Rev. J. Hollist, Minister of St. James's, Manchester."

† Glasgow Constitutional.

tunity presented by the expression of the wish of the late unhappy victim of intemperance to see me, was promptly seized upon to throw obloquy on the doctrines I have peace and joy in believing, and which I conscientiously hold to be indissolubly connected with the real and lasting welfare, improvement, virtue, liberty, and happiness of individuals and mankind. With the motives which prompted that wish on the part of the condemned criminal, I am totally unacquainted. It may be, that he wished to converse with me on the great subjects "of righteousness, temperance, and judgment to come;" or it may be (and this I think the more probable supposition) that knowing I had interested myself in promoting the petition in behalf of the last person condemned to die in Glasgow, for a commutation of the sentence—which petition was happily successful—he wished to interest me in petitioning for a commutation of his sentence likewise. My absence in England, however, prevented my seeing the prisoner. Of the individual himself, I had no knowledge whatever. He was never a member of this religious communion; he was not, at any period of his life, even a seat-holder in this place of worship. So far as I can learn, no member whatever of our denomination even so much as knew him. "That he did *not* know what Unitarianism was," is stated by one newspaper as having been "acknowledged" by him.* The assertions by other of the newspapers, that "At the outset he seemed to have a *leaning* towards the tenets of Unitarianism,"† and that he "ultimately *recanted* his Unitarian opinions,"‡ are positively contradicted by his own acknowledged ignorance of those opinions, as well as by the very papers which make the assertions of that leaning and that recantation, inasmuch as they also state, that they "very much doubt," "if indeed he had *ever sincerely held them*;"‡ and also aver, that "He has for several years made no religious profession whatever;"* "religious belief of any kind having to all appearance hung very loosely upon him;"‡ and that "it does not appear, however, that at any period of his life he had been subject to religious impressions."† Under these circumstances, then, this pandering on the part of

* Constitutional. † Herald. ‡ Argus.

the newspaper press to the diseased prejudices of religious bigotry—this playing fast and loose with the name of a sect, unfortunately for human improvement, freedom, and happiness, "everywhere spoken against," seems to me to be pitiable in the extreme, disgraceful to the parties who have indulged it, and deserving only of the moral and Christian reprobation of every candid and generous mind, of every real and faithful friend of the great principles of civil and religious liberty. It may be, that there was no intention on the part of the newspapers to minister to the unholy spirit of religious bigotry by their statements, but certain it is, that those statements were eagerly seized upon to disparage and malign the principles of Christian Unitarianism. Even professed instructors of youth have been so far left to themselves, as to forget and desecrate their honourable task, in calling on the children of a Sunday-school to praise God that the Socinian minister was from home, so that thereby the soul of the murderer was saved from being murdered!

It is quite possible, indeed, that the unhappy man may, in bygone years, have entered within these walls; it is very possible that, in common with hundreds of others, he may more than once have heard me. But what then? Are the principles of Christian Unitarianism to be condemned on that account? Try the common theology of the land by a similar test, and what would be its character? To what religious communion belong the inmates of your bridewells, jails, and penitentiaries? The records of criminal judicatories—the page of history will show you, that many a Unitarian has been murdered, both according to law, when Trinitarians had the power—and contrary to law, by professed Trinitarians; but I question much, whether a single Trinitarian was ever murdered by a professed Unitarian. The very outcry that has been raised respecting this unhappy man, proves the singularity, the moral anomaly of the case. The self-styled religious world of Glasgow, has been utterly astonished that a criminal should desire to see a Unitarian minister! That very fact is in itself an eulogy on our principles; it is a testimony to the characteristic attention to morality which prevails in the Unitarian denomination; and proves that the monopoly of crime attaches not to, forms no part

of, Christian Unitarianism, to whatever other sect it may appear to cling.

Certain however is it, that whether the unfortunate individual in question had attended once, or more, in this place of worship, he had *not practically attended* to the instructions given from this pulpit. Had he laid those instructions to heart, he would neither have been a drunkard, nor convicted of murder. It is not here that the Temperance movement has been denounced as an effort of Satan to induce men to rely on their own personal righteousness, to the neglect and disparagement of the great Atonement for sin, though other churches have echoed to such sentiments. It was here that one of my honoured predecessors called public attention to the great subject of Temperance, by preaching and publishing, upwards of twenty-four years ago, his valuable discourses in exposure of the atrocious evils which Intemperance, of every form and degree, entails on individuals, families, and society at large. I am compelled, also, to say, that among the few ministers of this City who have, both in public and private, frequently protested against the preposterous habits of the people in this respect, and whose names appear in the records of the first Temperance Society formed in Glasgow, he who now addresses you was one. It is not here that human life has been held cheap and valueless, by upholding, in Articles and Confessions, the right of the magistrate to exterminate life, whether by the bayonet of the soldier or the rope of the hangman. It is not here that the minds and hearts of the auditors are seared, by perpetually dwelling on images of blood, till the natural horror of the crime of bloodshedding is almost obliterated, by its being associated with the character of God and the redemption of man. The religion preached here, is the religion of love, of power, and of a sound mind; the religion preached here, is the religion of morality, of every-day morality, not merely of Sabbath-day sanctimoniousness, of rites and forms, and austerity and gloom. Our religion instructs us, that God is our Father; that the whole human race, in all its scattered divisions and tribes, constitutes but one family; that men, therefore, are brothers, the children of God, and co-heirs with Christ Jesus of a

heavenly inheritance. Our religion teaches us, that love to God, and love to man, are the great commandments, on whose foundation rest all the law and the prophets. Our religion consecrates home as the sanctuary of purity and peace; it hallows the domestic affections; it knits the parent to the child, and the child to the parent; binds men closely to each other in fraternal bonds, bidding them ever to remember, that no one liveth to himself alone; connects the whole human family to Christ Jesus, the common Lord and Saviour, and, through him, their elder brother, the anointed and beloved Son of the Most High, unites man in indissoluble ties to the all-bounteous and universal FATHER. The great man, in the estimation of our religion, is the man who ruleth his own spirit; the true disciple of Jesus, is he only who overcometh the world and its corruptions. Self-dedication, purity of heart, perfect holiness in the fear of God, personal righteousness, moral elevation, emancipation from all sin,—these are its aims. To effect these holy purposes, minds must be enlightened, the moral affections purified, personal, domestic, social duties, must be constantly, faithfully fulfilled; the whole time must be occupied wisely, benevolently, godlily; religion, pure and undefiled, must be the guide, protector, friend of every day and every hour, mingling in every scene of business, and with every moment of relaxation, making of earth a present heaven,—in order that the child of earth, but the destined denizen of the skies, may finally be presented faultless before the throne of God, with joy unspeakable and full of glory.

This is Christian Unitarianism. These are the requirements which it makes of all who profess its sanctifying truths, however inadequately those requirements may sometimes, through the frailty of humanity, be fulfilled. Who dare revile it but the slave of intemperance, the bigot, and the exclusionist, who would sectarianise earth and monopolise heaven—fill the world with cant—and grant absolution to crime, if followed by lip-profession of faith?

Are the principles I have briefly sketched as constituting Christian Unitarianism, calculated to make bad husbands or unfaithful wives—undutiful children—or tyrannical, hard-hearted parents—unjust, intemperate,

iniquitous members of society? Who would "recant" such principles, save the vicious and the base? Who would prefer to them, mystery and anathema, false-witness against neighbours, superstition, austerity, malice, and all uncharitableness?

My friends, be wise. Judge for yourselves that which is right. Search the Scriptures. Throw away earth-born creeds. Sit at the feet of Jesus and learn of him. Discard all prejudices. THINK; seriously, patiently, thoroughly *think* upon these things; and may your profiting appear unto all men.

Above all, look to your lives; look to your tempers. "Greater is he who ruleth his spirit, than he who taketh a city." Control, regulate, purify your temper and dispositions. You cannot stand too much in dread of the deceitfulness of sin. "Let him who thinketh he standeth, take heed lest he fall." Be ever on your guard against the snares of the fell destroyer, Vice. Trifle not, parley not a moment with this fatal foe to human happiness. "If ye would enter into life, keep the commandments," all the commandments. Shun INTEMPERANCE of every kind, of every degree. It is the inlet of every evil. "Avoid it, pass not by it, turn from it, and pass away." Let not the scaffold, disgrace as it is to civilization and humanity, have been erected in vain. He who perished on it, had in all probability been now alive, and living too in competency and peace, had he governed his temper, and drowned not his reason in the unholy orgies of drunkenness. Resolve that in so far as you are personally concerned, so far as your influence and example can prevail, there shall be no additional victims. Put not off to a more "convenient season" the hour of repentance and reformation. That hour may never come. Awake *now* to righteousness, and sin not. Now is the appointed time; NOW is the day of salvation.

THE CHARACTER OF DAVID: A DISCOURSE.

BY WILLIAM MACCALL.

"So David slept with his fathers, and was buried in the city of David."—1 KINGS ii. 10.

IT is no easy task to form an accurate estimate of those whom admirers have extravagantly over-praised,

and whom enemies have extravagantly underrated. The blemishes and the brightnesses, the good and the evil of their characters, appear to us not so much as they were actually exhibited by themselves, as across the cloud of mistakes, distortions, and exaggerations, which have been thrown around them by the partiality of partisans. However disposed, however resolved we may be, to keep ourselves free from that partiality, we can never wholly resist it. It warps our judgment, and misleads our imagination, in spite of all our determinations to the contrary. And among all those who have occupied a prominent position in the annals of history, there are few on whose career we allow ourselves to gaze with the calm steady eye of justice and philosophy. The truth is, that it is impossible to contemplate the actors of the past, and the actors of the present, without a large amount of sympathy. And this sympathy extends, according to circumstances, either to the individuals whose mental and moral features we endeavour to analyse, or to that sphere in which their energies were displayed. If it extends to themselves as individuals, we shall be inclined to palliate their faults; if it extends to their sphere, we shall be inclined to overlook their virtues, for that sphere necessarily embraces the multiplied interests of humanity; and these, in general, will lay a deeper hold on minds that are honestly attached to truth or to freedom, than talents, however striking, or genius, however great. Every man, then, in his estimate of other men, not merely views them through a different medium, but employs a different standard. And if this fact is taken into consideration, we shall be less astonished at the diversities of opinion that prevail respecting every remarkable personage that has shone in the records of our race. We shall see here only the natural result of a natural cause; a cause and a result which could only have been prevented by stripping from the human constitution every atom of sensibility, and by converting it into a cold and passionless compound of unglowing thought and pulseless criticism.

These remarks have a peculiar and obvious application to David, king of Israel. Few have been so absurdly lauded or so grossly abused. No saint has ever been more loudly vaunted; no villain has ever been more

sternly or strongly reprobated. To believe one class, we should imagine that he was the pattern of every excellence; to believe another, we should suppose that he was capable of nothing but base propensity and abominable crime. The preacher exhibits him as the very ideal of holiness; and the infidel brings him forward as a proof that Christianity is false. Strange fate, to be so intensely adored, and so intensely vilified! Strange fate, to be held before the world at once as an example and as a warning! Strange fate, to perpetuate a renown throughout all generations, not by words that have been spoken, or deeds that have been done, or influences that have been exerted, but by the capricious love, or the capricious hatred of theological combatants!

I am inclined, upon the whole, to take an unfavourable view of the character of David. He was a cruel king—selfish, remorseless, unscrupulous. I do not go the length to which some have gone in condemning his errors. I do not go the length of denying him all goodness and all virtue. He *had* goodness; he *had* virtue; but that goodness, and that virtue, seemed only to operate at intervals; while his vice was regular and systematic. It cannot indeed be said, that he was wantonly tyrannical. We never perceive that he delighted in blood, because the shedding of blood was the deep requirement of a ferocious nature. But in no instance do we find that he placed any restraint on his desires, when the satisfaction of those desires was necessary to his selfish happiness. It may no doubt be said, in extenuation of his black and lawless doings, that he was an absolute monarch, held down by none of those checks that are derived from the growth and existence of constitutional liberty. But this, though a slight apology for actions which can never be fully justified, should never be received as anything more than an apology; otherwise we should find in this a vindication of all the monsters that have ever disgraced a throne. If David was an absolute monarch, and from that circumstance obtained an unlimited dominion of evil, from that circumstance he equally obtained an unlimited dominion of good. Absolutism, by offering no resistance to the individuality of a king, thereby affords him the more unfettered facility for the display of his natural

grandeur, if grandeur is a constituent of his heart. This apology is a two-edged sword, and becomes an apology only at the risk of becoming a condemnation. Driven from this point, the vindicators of David take other ground, and aver that he lived in a rude age, and partook of its spirit and its tendencies. That every man is modified by the particular period in which his lot is cast, all must acknowledge. That it would be injustice to test the character and the conduct of David by the light of the nineteenth century, all must equally admit. But, unfortunately for the royal Psalmist, those very iniquities for which we condemn him, are those for which his contemporaries exhibited an indignation equal to our own. We do not blame David because he did not act up to the intelligence which, during eighteen hundred years, Christianity has been diffusing over the world; but because he did not act up to the intelligence which the Jews of his time possessed. All the wrongs of which he was guilty, were forbidden by the Mosaic law; they were contrary to what he knew to be right; they were contrary to his conscience; they were contrary to his conviction. It is not because he sinned against ignorance, but because he sinned against knowledge, that he merits our dislike. Consequently, it is neither to his position, nor to his age, that his worst atrocities can be imputed; neither to the circumstance that he occupied an autocrat's throne, nor to the circumstance that he lived thousands of years before the modern triumphs of civilization. The plain fact obviously is, that David's mind natively belonged to no high moral class, and that he took no pains to obviate its original tendencies. Animal passion, and impetuous temperament, were its primary constituents. And all the virtues that David possessed are quite compatible with these. We can easily suppose a man the slave alike of Mammon and of temperament, capable of all those things for which David has been commended. We can easily suppose him capable of possessing a friend, and of being occasionally generous. But these commonplace qualities are far indeed from even an approach to moral greatness, for they involve no idea of sacrifice, and without sacrifice as a principle, and as a habit, no moral greatness can exist. A man whose goodness costs him nothing,

is entitled to no praise; a man whose goodness is not won and maintained by struggle, by self-denial, and by endurance, has no God but his convenience, and no guide but his selfishness; and beyond this, David, in his best days, the days of his buoyant and innocent youth, never went. He was, as the ruler of Israel, what he had been when the guardian of his father's flock, immoderately self-seeking. We see the unbridled monarch obeying no law but his appetite and his headlong violence, rushing to his objects over a pathway of human hearts, building his strength on the weakness of others, and supporting his throne by the worst instruments that ever tyranny employed.

But many think that David amply compensated for all his errors, by what has been called his penitence and his piety. They seem to imagine, that the whole of piety consists in a few burning words uttered in a moment of agony—that the whole of penitence is embraced in a few tears shed, and a few supplications for forgiveness addressed to the Father of all. Very different, indeed, is my idea of piety and of penitence. Piety I regard as the entire devotion of the soul to the Deity; a quenchless yearning for union and communion with him; a continual aspiring to immortal beauty and immortal perfection; a going forth of the soul toward the ideal, the invisible, and the unknown; and an earnest and unceasing endeavour to mould our actions to the image of those high thoughts with which our intercourse is habitually indulged. Penitence I regard as a profound and intense regret, not only for actual error, but for the very feeling of error; a scrutinising review, and an unsparing reprobation of our delinquencies; the undisguised revealing of our hidden corruptions; the origination of strong and holy resolutions, of inward righteousness, of nobler accomplishments. And if this is a true view of piety and of penitence, then, most assuredly, David was never either penitent or pious. His occasional fits of devotion were but the unavailing aimings of his soul to tear itself from the stingings of remorse. They evidenced no anxiety for progressive virtue, or for a more perfect performance of duty. They were the writhings of pain, not the endeavours after purity. The sorrow that David

manifested for guilt, did not prevent him from being guilty again; the sorrow that he exhibited for cruelty, did not hinder him from again being cruel; the sorrow that he showed for his sensual excesses, did not restrain him from again plunging in sensuality. He wept, he mourned, he prayed, not because his heart was converted, or his character changed, but because weeping, and mourning, and prayer afforded a relief to his tortured breast. Any other means would have been equally welcome, provided he had found them equally effectual. And it showed no very profound respect for the Deity—it showed no real or abiding sincerity, that he bent his knees, while his hands were red with blood, and that he rose from that posture only to give to those hands a deeper and a deadlier stain.

But few as were the virtues of David, and numerous and detestable as were his crimes, there can be no question about the supremacy of his talents. His genius and his acquirements were great and varied. He excelled no less as a poet, than as a warrior and a king. He came to a throne that had been unworthily occupied by a weak and violent man—he came to the dominion of a people, ignorant, headstrong, and turbulent. And nobly, by his wisdom and his energy, did he prove his title to that throne; nobly, by his wisdom and his energy, did he prove his title to rule over that lawless and capricious people. He found Palestine a chaos, and he converted it into an empire; he found a few wandering and disjointed tribes, and he gave them the position and the solidity of a nation. He was a terror to his enemies abroad—a tower of strength to his subjects at home. His plans for the subjugation of his neighbours were undertaken with decision, were performed with courage, and were generally crowned with success. His plans for the improvement of his countrymen displayed a shrewdness quite unrivalled in those early times; and their fortunate result was only prevented by the weakness and pusillanimity of his successors. Had he ruled himself with the same strength and sagacity that he ruled others, we should with justice have been able to class him with those great men who have risen, few and far between, on the horizon of humanity, and whom the world delighteth to honour. But his greatness was a

greatness of the head, not of the heart; it was the greatness of a bold, enterprising, determined mind, full of activity, full of resources, fertile in expedients. It was the greatness of a mind, decided, firm, ardent, ambitious—mastering difficulties with a prompt facility—seeing the phases of every question at a glance—concentrating, with a wonderful skill, all its machinery on a single point—and equally prepared to remedy its own errors, and to profit from the errors of its adversary. We see no instance, in the history of David, of wavering or hesitation—no instance of unwise delay, or of weak postponement—no instance of the sacrifice of advantage for the sake of repose. He was thoroughly, overflowingly furnished for his own peculiar sphere,—armed on every side against peril and surprise. Hence, his reign is the only reign of perfect prosperity that ever the Jews enjoyed, because he was the only really great king that ever sat on the Jewish throne. Palestine might be said to rise and fall with him, as far as political importance is concerned. It had, no doubt, flashes of temporary grandeur for hundreds of years after his decease; but it had no lengthened season of tranquil and untroubled happiness. He had the glory to be the Cæsar of the Hebrews, the Napoleon of Israel; and as long as it is reckoned an honour to found and to consolidate an empire, to maintain it by a multiplied machinery, and to give renown to it by multiplied achievements—as long as it is reckoned an honour to shine alike in the court and in the camp, to be the central spirit and the guiding genius of a mighty population,—so long will David remain a prominent object of the world's admiration, for the qualities which he strikingly displayed in a difficult and dangerous position.

The true glory of David, however, rests not on his kingly or his heroic deeds; it rests on a purer and more durable basis. David struck the lyre with the same master-hand that he wielded the sceptre and the sword. He was a minstrel as well as a monarch—the poet as well as the ruler of Israel. This is a glory that never can grow dim while the Bible is a household book—while its precepts are cherished, and its examples followed—while the applauses of men gather round the words of the wise and the songs of the bard. Perhaps no poetical works have

ever been so extensively read as the Psalms. They were the favourite productions of the Jews of ancient times; and they are their favourite productions now, when nothing remains to them of their native land but a memory and a dream. The Psalms were quoted by Jewish prophets—were expounded by Jewish interpreters—have at all times been the pride and the consolation of Jewish hearts. Nor is it to the unfortunate Hebrews alone that these sublime breathings of inspiration have come. But in every land to which Christianity has penetrated, they have arrived with their celestial abundance of suggestive piety. They have resounded in solitary places, where nothing was present but the spirit of God; they have resounded in the mountain caves, where the persecuted fled from the face of the persecutor; they have resounded in the public assemblies of the faithful, when they lifted up one blended voice to praise Jehovah; they have resounded alike as the cry of the oppressed and the pæan of the free. And worthy they are of this magnificent destiny; worthy they are, by their rapid sublimity, their glowing and majestic images, their oriental profusion of gorgeous adornment, their sustained and solemn sweep through all the grandeur of devotion. With all my admiration for the Psalms, however, I must admit, that their merit has been occasionally exaggerated. None can deny their beauty or elevation; but we are frequently struck by their poverty of thought, by the paucity of their topics, and by the recurrence of the same ideas. This is a fault which, perhaps, belongs to the whole of Bible poetry; which, though more simply grand than all other, is destitute of variety; and is, consequently, fatiguing and monotonous in a continued perusal. David, Isaiah, and Ezekiel, soared like eagles to the sun of eternal beauty; but, like eagles also, they had only one unalterable mode of mounting into the sky. They dipped the wings of their inspiration in hues of undying loveliness; but those hues never changed, and therefore became uninteresting from their sameness. And modern poetry, though falling far below that which the sacred volume contains in pure elevation, yet far surpasses it in the continuity of its interest, in the range of its ideas, and in the comprehensive variety of its thoughts and expressions.

In conclusion, let me observe, that there is one striking lesson to be gained from the history of David. He possessed all that God or that man can give to a mortal; he was at once a great poet, a great warrior, and a great king. And yet, he was frequently beyond measure wretched. He was frequently in a state of misery, when neither his glory as a monarch, nor his deeds of arms as a hero, nor his fame as a minstrel, could afford him the slightest relief. His existence became a loathed and crushing burden, crowded at all points with anguish and despair. His wildered brain and his throbbing heart writhed with torture; and he prayed, with tears and groans, for one single gleam of light to visit his despondency. And why was all this, but because David was vicious and profligate,—with lawless passions, with unfettered propensities; the victim of grasping selfishness, sacrificing to the pettiest of his desires, the happiness of the innocent and the defenceless? Why was all this, but because he changed his imagination into the servant of his crimes, and glutted his eyes and his heart with blood and sensuality, and bartered the service of Jehovah for the service of wrong and oppression, and made his high position the minister of his guilty appetites instead of his elevated aspirations? And let us also, my friends, be warned by him, that the most splendid talents, the most splendid achievements, and the most splendid renown—that every advantage of rank, of genius, and of influence, can avail us nothing, without a pious disposition and a virtuous conduct. The only real and lasting treasure, is a pure heart and a pure life; a heart out of which gush unceasing sympathies with all that is beautiful and good—a life over which flows the radiance of charity, of truth, and of devotion. Along with these, we may, or we may not possess the blessings of fortune and the glories of the world; but with these, we are sure to obtain a glowing and indestructible confidence in God—a cloudless light, for ever tranquil and holy, in the depth of our souls—a peace that passeth all understanding—and an immortal faith in immortal things.

THE SKY-LARK.

WHITHER away, proud bird? is not thy home
On earth's low breast?
And when thou'rt wearied, whither shalt thou come
To be at rest?
Whither away? the earth with summer bloom
Is newly dress'd!

From the soft herbage thou hast brush'd in showers
The glistering dew,
And upward sprung to greet the blue-eyed Hours
Seen peeping through!
Has earth no spell to bind? Have wilding flowers
No power to woo?

Haply thou'st gazed through the long gloom of night
On some fair star,
Yet dreaded to pursue a darkling flight
Untried—afar,
And now ascend'st to track by morning's light
Her silver car!

Haply to thee alone 'tis given to hear,
In echoes dim,
The strains sublimely chanted in the ear
Of seraphim!
Till, fill'd with holy rapture, thou draw'st near
To join their hymn!

Or, knowing whence sweet inspiration's given,
This morn, as wont,
Perchance with eager pinion thou hast striven
On high to mount,
That thou might'st drink the sacred stream from heaven,
Fresh at its fount!

Rapt flutterer! I partake thy high delight—
Thy holy thrill;—
Upward and upward in thy tuneful flight,
Thou soar'st at will!
Perch'd on the highest point of heavenward sight,
I see thee still!

Oh marvellous! that thou, a thing so small,
The air should'st flood
With sound so affluent and musical!
Most tiny cloud
In the blue sky, raining o'er earth's green hall
Music aloud!

What ear such sweet enchanting melody
Could ever cloy?
The pulsing air, high-heaved with ecstasy,
Thy wings up-buoy!
Methinks the morning has commission'd thee
To speak its joy!

Night, rich in jewels as an Ethiop's queen,
On spray and stem,
On every little flower and leaflet green,
Has left a gem,
And gentlest airs tell sweetly they have been
A-wooing them!

Glad nature seems the freshness to partake
Of Eden's birth,
And every sound that hails the morning's break
Has tones of mirth,
While thou, to sing the glorious day awake,
Soar'st high o'er earth.

God of the morning! with uplifted eyes
To thee we bow!
Thou mad'st the lark a preacher in the skies—
I hear it now!
The air is fill'd with blended harmonies—
Their author Thou!

EDINBURGH, 1840. J. H. JUN.

CONVERSATIONS UPON CHRISTIAN UNITARIANISM, BETWEEN A FATHER AND HIS FAMILY.—No. VIII.

THE winter months had passed away, spring was opening into summer, and Sophia still lived. But all hope of her recovery was now vain; each day confirmed the sad conviction; she was but the shadow of her former self. But anything so beautiful—so affectingly beautiful, was

never seen. For a child of her years, she had always been an enthusiastic admirer of the works of nature, and even in the last stage of weakness, she still retained all her sensibility to its beauties. So long as she was able, she was daily carried into the garden, where she delighted to listen to the singing of the birds, to watch the opening buds and blossoms—taking a mournful but not painful farewell of all their loveliness. Sophia felt she was dying, yet she felt it without emotion; and although there were moments when, gazing upon her father and those so dear to her, she almost wished it had pleased the Almighty to have spared her a little longer, still, so tutored was her young heart to Heaven's decrees, that the rising feeling was instantly lost in the assured conviction, that all was *well*. The Conversations, generally, had long since been discontinued; but so deeply did the pious sufferer interest herself in the religious opinions held by her cousin, that every short interval from pain was seized on by her, to converse with him upon so momentous a subject. And sacred were those hours to Charles, for he loved Sophia as a sister, and his heart almost died within him at the thoughts of losing her. The counsels of piety and wisdom, her sweet accents of hallowed and virtuous affection, her earnest entreaties that he would carefully search the Word of God, where his truth only could be found, were all treasured by him with sentiments nearly akin to veneration; and he promised, faithfully promised, to seek it there. "Dear Charles," said she, one lovely evening, as they were all assembled in the parlour, "if I only saw you a Unitarian, I should die in peace."

Charles. "I shall give the subject my deepest study; but even, Sophia, though I retained my own views, we should both meet in the same glorious heaven at last."

"Oh, yes, yes," replied she; "we are both travelling to one country, although each may take a different road."

Henry—(placing himself on the sofa by her side). "You never were a bigot, my sweet sister; you were ever liberal."

Sophia. "No, Henry; 'where bigotry begins, religion ends;' we have all need to bear with one another." After a short pause, she continued,—"I often think, Papa, if it had pleased God, I should have liked to have lived a

little longer. I am very young to die; I was only twelve yesterday."

Mr. M. "But you are not too young to go to heaven, my love; you are willing to obey your Father's call, dearest?"

Sophia. "I hope I am; I pray to be resigned. But poor Minna!"—and her hand involuntarily rested upon her little sister's head, while a burning tear dropped upon her cheek.

"Oh, do not cry, my own Sophy," said the child, vainly endeavouring to suppress her own emotions; "and I promise to be a good girl, and say my prayers every day, and read my Bible, and remember all the good things you ever told me." But the little creature sobbed so violently, that Mr. Mornton rose to take her from the room, when the invalid begged she might be allowed to remain:—"Do not take her away, Papa; I like to have you all beside me."

After another pause, she added, "If years were added to my life, how differently would I live! I have often been very cross to you, Charles."

Charles. "No, Sophia; you never were anything but what was kind and good; you could not have been cross to any one."

Sophia. "I did not intend to be so; but you will all forgive any unkindness I have ever shown you. And, my dear Papa," laying her head on his arm, "if I have not been all I ought to have been to you, will you believe me I meant it not, and assure yourself that you ever had my best earthly affection."

Mr. M. "I never knew you anything, my love, but what was good and dutiful; you never," and sorrow almost choked his utterance, "gave my breast one single pang."

In a few minutes after, Sophia expressed a wish to have a little conversation upon the love of God,—"*that*, you know," looking round and smiling faintly, "was always a favourite subject with me."

Charles. "But you do not overlook the love of the Saviour; where *now*, my dear cousin, do you rest your trust?"

Sophia—(emphatically). "On the mercy of God, through our Lord Jesus Christ."

Charles was silent; he would have liked a different answer; yet there was nothing in that reply with which he could reasonably find fault.

Sophia—(faintly, and half raising her eyes to heaven). "'I joy in God through the Lord Jesus Christ, through whom I have received the reconciliation.'"

Henry. "Yes, Sophia, 'in him whom having not seen you love, yet believing, you rejoice with joy unspeakable and full of glory.'"

Sophia. "Oh, how delightful it is to believe, that the nature of the Deity is all benevolence; that 'he maketh his sun to shine upon the evil and the good, and sendeth rain upon the just and the unjust.'"

Mr. M. "Yes, it is one of our most glorious convictions, 'that we have a merciful Father in heaven, whom it is our highest duty, as well as brightest privilege, to love and adore, with all our hearts, and minds, and strength; that he is benevolence, and benevolence unbounded, desiring not the death of a sinner, but rather that he would turn from his wickedness and live, providing for him the means of escape, and suggesting the motives to reformation, and pointing out the way to eternal life and everlasting blessedness; doing all this through the Saviour of his beneficence; doing it through his life, his teachings, his warnings, his promises, his example, his death, his resurrection, his ascension to glory, in order that all may at length be presented faultless before the throne of his mercy with exceeding joy.'"

Sophia. "What a convincing passage there is, Papa, in Mr. Harris's sermon upon Christian Worship; would you read it aloud?"

Mr. M. "That discourse, my love, I lent to a friend who has not yet returned it; but to which passage do you allude? for they are all so excellent, that it would be difficult to signalise one more than another."

Sophia. "I think it begins with 'How delightful to contemplate Christ as the Son; the Deity, the Father,' —but I cannot remember the rest."

Henry. "Does it not continue thus: 'Christ the gift, —the God of love, the gracious Giver; the Father, the source of compassion—Christ, the instrument and ambassador of his mercy.'"

Sophia. "Yes, that is it; but can you not go on?"

Henry. "Not one word more do I recollect; which is very stupid, for I once committed it to memory."

Sophia—(after a pause). "It was that sermon, dear Charles, that helped to confirm me in my present views; and did not you once say, Papa, it had the same effect upon Mamma's mind."

Mr. M. "The same, my love. You know, when your sainted mother married me, she was a strict Calvinist, and a firm believer in every doctrine taught by the Established Church. I never attempted exercising the slightest influence over her mind; I never even introduced the subject, unless expressly requested to do so by her; but, naturally of a very inquiring and liberal nature, after a careful examination of the Scriptures, and serious perusal of the best Unitarian authors, she was led to reject many of the peculiar tenets of her own faith, without embracing all our views. Accustomed to worship the Saviour in union with the Father, her mind was often distracted between two equal beings, yet it was a difficulty she found almost impossible to get over. About this time, Mr. Harris's excellent sermon upon Christian Worship was published; I put it into her hands; she read it, and all her doubts were cleared away. It completed the work which was begun. For four whole years, at the close of which God was pleased to take her to himself, it was her constant companion morning and evening, her daily study; wherever she went, it went along with her; and oh, how often in pious gratitude has she acknowledged to myself, that, under Providence, she attributed her permanent change to the pious reasoning, the dispassionate arguments contained in those invaluable pages; and young as you were, Sophia, you remember how calmly, how peacefully she died."*

Sophia. "Ah, well do I remember;—dear Mamma, I shall soon be with you!"

* * * * *

Another month had glided by, and Sophia was hourly becoming weaker; yet so gradual was her decay, as to be almost imperceptible even to her medical attendant. She was able now to converse but little; and when she

* A fact.

did, it was always about the employments of heaven, and the eternity that awaited her. Her mind, too, occasionally wandered; still, even in her moments of incoherence, there was a connection in her ideas at once affecting and surprising. One morning as she awoke from a short and unrefreshing slumber, she half-raised herself from her pillow, and fixing her eyes upon her father, "Papa," said she, "what am I to do with sin?"

Mr. M.—(supporting her in his arms). "My dearest Sophia, do you forget that Jesus Christ has destroyed its power?"

She pressed her hand upon her forehead, as if trying to recollect—for it was evident her mind wandered a little—then added quickly, "Oh yes, you are right, quite right; God sent him to die for me; blessed Jesus!"

She remained silent for about an hour; perception had returned, and she requested to be carried to the sofa by the window.

"You know, Papa," continued she, after being carefully laid upon her little couch, "I ever wished to die by the bright rays of a morning sun."

Upon Charles asking how she found herself, she faintly smiled, while she answered, that her mind was quite calm, that she suffered no pain, but felt as if she had not long to remain. Here her sister entered the apartment; she laid her hand impressively upon the little girl; "Shall I live in your remembrance, Minna?" said she; "you will not forget you had a sister Sophia; you will try and remember all I ever told you. I am leaving this world; you, my love, must leave it too; oh, then, make it the business of your life to prepare for such an hour. Be good and dutiful to Papa; be to him all that I would have been. God bless you, dearest; we shall meet again."

The poor child sobbed as if her heart would break. "Oh, Sophia, if it were not for leaving Papa, I should like to go to heaven with you." Shortly after, Sophia asked her father to pray for her, and to repeat the four first verses of the fourteenth chapter of John. He did so; after which, she remained for some time in an attitude of supplication, her lips moving, but uttering no sound. During the night she gradually sank, but gently as an infant falls asleep; in the morning her breathing became very difficult, and she was exceedingly restless.

It was evident that dissolution was fast approaching; the hue of death—that hue which, once seen, is never to be forgotten—now overspread every feature; the touch was becoming cold and clammy, and the sweet eyes were dim and lustreless. All stood round the bed; a universal stillness prevailed; not a breath was heard. Once more her eyelids moved. "Where are you all?" she said, but in a voice so low as scarcely to be heard; "where is Charles? I don't see." In a moment he was by her side. "Dear Charles," she murmured, "I die a Unitarian, and I die in peace. I believe in God; I believe also in Jesus. Farewell all of you, Henry, sweet Minna—beloved Papa" ——hovered upon her lips; for a moment her eyes rested upon him, and they closed for ever. "'The Lord gave and the Lord taketh away; blessed be the name of the Lord,'" burst from the lips of the poor father, as he sank upon his knees by the side of all that remained of his darling child.*

Oh! who will say that Unitarianism can afford no consolation in a dying hour? We can speak differently; we have watched by the deathbed of the Unitarian,—we have witnessed the holy calm, the pious hopes, the sacred trust, which its peace-giving truths alone can inspire; we have seen gleams of enthusiasm now and then breaking forth, like "the sun through a watery cloud," when dilating upon God's unchanging goodness, and man's hopes, and Christ's promises. There was no bitterness, no heart-burnings, no protracted repentance, to mingle gall in the last earthly cup; nothing but heavenly comfort, sacred consolation.

* * * * *

As the reader will have perceived, Charles Herbert was of a calm, dispassionate nature, and an inquiring turn of mind; neither susceptible of hasty impressions, nor likely to be governed by feelings or impulses; so that, when, several years after his cousin's death, he openly avowed the principles of Unitarianism, the change effected in his mind was the result of mature deliberation and conviction only; and he was often heard to declare, that the hour which first saw him become an inhabitant of his Uncle's roof, was the most important and happy event in his existence.

* This scene is described as the author saw it; and the preceding conversations are written almost verbatim as they occurred.

REVIEW.

Select Forms of Prayer, for Christian Families; with Offices of Devotion for particular Occasions. Alnwick: W. Davison.

THIS selection of prayers is well calculated to deepen and confirm devotional impressions—to make us sensible of the duties, and remind us of the conditions and prospects of humanity, with constant reference to the one great point of religious convergence: *viz.* the contemplation of our relation to the God of our worship, obedience, and hope. Besides prayers for Sunday mornings and evenings, Monday mornings, and Saturday evenings, it contains a considerable number of prayers for the morning and evening, which have each a distinct subject of meditation which it more especially dwells upon, such as Religion, Industry, Temptation, Providence, Faith, Heavenly-mindedness, Tender-heartedness, Hope, Truth, Confession, &c. To these are added, prayers for the Communion, times of Sickness, Death, &c. and a General Prayer from the Litany of the Church of England, very well modified and arranged; as well as another General Prayer from Baxter's Liturgy, &c. This little publication, we think, on the whole, will be useful in reminding readers of their duties, and keeping alive and strengthening a true devotional spirit—that spirit which continually recognises the hand of the Omnipotent Father, seeks to do his will, and resigns itself to his appointments, and truly believes and trusts in his promises. There are some few expressions in it, which in our estimation too much approximate to the peculiar phraseology of orthodoxy. Yet notwithstanding this, we do not hesitate to recommend the work, which, from its exceeding cheapness, will be accessible to the humblest classes.

Hints to the Charitable; being Practical Observations on the Proper Regulation of Private Charity. Intended principally for the use of those who take an active interest in Village Economy. By the Hon. and Rev. S. G. Osborne.

THE author of this work, who has also published others of a similar nature, writes of what he himself has seen and superintended in the parish of which he is Vicar.

The result of his experience, in conjoining prudence with benevolence, in relieving the difficulties which the poor labour under, and in encouraging in them a spirit of industry, providence, and independence, he has given to the public in these "Hints," and his other similar publications. A truly Christian work has he superintended as a minister, and is promoting as an author; and he will have his reward in the satisfaction of an approving conscience, in the pleasure of doing good in a way which can be followed by no drawbacks arising from the method pursued, which confers charity, without encouraging idleness, improvidence, or a dependent spirit. The work contains a letter on the "Coal Fund,"—an institution supported by regular contributions from the poor in summer, to which is added, by the rich of the parish, whatever more money is needed to supply the members with a certain amount of coals in winter, whatever may be the price of that needful article of consumption; by which plan the poor are encouraged to provide for themselves out of their own industrious gains, while they are aided by a charity on the part of their more wealthy neighbours, which is not thrown away. Similarly, letters are written on the "Wives' Society," providing in like manner for the season of their confinement; and on the "Penny Clothing Club," for providing children with raiment. There are also letters on the "Benefit Society," "Loan Fund," "Children's Endowment Society;" for the nature of which we refer our readers to the work itself. Every poor man ought to read this book for his own interest; every rich man, or whoever is placed in comfortable circumstances, ought to purchase this work and lay to heart its "hints," if they would wish to be proper stewards of the gifts with which a kind Providence has more highly favoured them.

MONTHLY RECORD.

AUGUST 1, 1840.

IRISH UNITARIAN CHRISTIAN SOCIETY.—The tenth anniversary of this institution was held in Dublin, Sunday and Monday, April 26 and 27. The religious ser-

vices were conducted in Eustace-street and Strand-street Meeting-houses, by the Rev. J. G. Robberds of Manchester, and were very highly approved. The general meeting of the Society was held in Radley's Public-Rooms, in Dame-street, on Monday evening; Dr. Stokes in the chair. The Rev. Joseph Hutton offered up prayer, and the report of the Committee was read by Robert Andrews, Esq. the Secretary. Various resolutions were moved and seconded by the Revds. Dr. Drummond, J. Hutton, Dr. Ledlie, and Messrs. Gray, Pilcher, Andrews, H. Rankin, Carmichael, Antisell, Corkran, Haughton, and Rennie. The Rev. J. G. Robberds replied with feeling and earnestness to the vote of thanks passed to him. Dr. Ledlie's observations, in moving a resolution in favour of a more correct version of the Scriptures, were as follows:—

"At the eventful time of the Reformation, the two great points most fiercely contested were, the *sufficiency of Scripture* as a rule of faith and practice, and the right of every man to employ his *reason* in endeavouring to find out its meaning. The oft-repeated objection that has been made to the unrestricted use of the Sacred Writings, from the multiplicity of sects and diversities of opinion to which it is alleged to have given rise, may, with equal propriety, be urged against inquiry on all other subjects; and would tend to deprive us of many blessings that have been abused by the folly or the wickedness of man. The very same objection may be made to Christianity itself, which has been made the frequent occasion of unnumbered evils. But, in the words of a writer, 'to reject the Gospel because bad men have perverted it, and weak men have deformed it, and angry men have quarrelled about it, and bigots have looked sour upon others, and cursed them because they did not agree in every tittle with themselves, displays the same folly as if a person should cut down a tree, bearing abundance of delicious fruit, and furnishing a refreshing shade, because caterpillars disfigured the leaves, and spiders made their wiles among the branches.' But, in point of fact, the evils complained of may be traced to far other causes. It is the vain endeavour to coerce the human mind, to fetter the free spirit of man, that has filled the world with bitterness and strife. Let thought, and the honest

expression of it, be free as the air and light of heaven,—let there be no premium held out for any particular creed,—let there be no ascendency, but the natural and just one, of mind and moral worth, and jealousies and heart-burnings shall soon be no more.

" The translation of Sacred Scripture, which we happily possess, was, as you know, executed by divers learned men, in the reign of James I. When we consider the difficulties under which they laboured, and their own strong theological prejudices, it is surprising that they have fallen into so few errors, and that the work is of such genuine value. It is written, too, with a beautiful and touching simplicity, that comes home at once to the understanding and the heart; and it is associated with so many early, and fond, and hallowed recollections, that I would not wish a line or expression altered, that could fitly be preserved, much less to change for a modern dress, that ancient and venerable garb, in which its holy truths have been so appropriately clothed. But, from the fluctuations of language, it has unavoidably happened, that some words have become obsolete, and the meaning of others changed, so that the sense is frequently obscured. Thus, for example, the term *worship*, when the present translation was made, was applicable both to *religious* homage, and to the respect due to an *earthly* superior. It is now applied exclusively to the former, and, therefore, should be altered in the translation to a word more suited to our language. *Damnation*, more properly, should be *condemnation*, and is applicable sometimes to punishments in this life, and at other times to future suffering. The word *devil*, when applied to what is usually called demoniacal possessions, is improperly rendered. It should be *demon*, and refers to a popular belief of the Jews, that the souls of dead men were sometimes permitted to enter human bodies, and grievously torment them, and is quite a different word from that which is applied to the personified spirit of evil. The word *prevent* is used for that of *anticipate*. 'When he was come into the house, Jesus *prevented* him.' 'We who are alive shall not *prevent*,' or have the precedence of 'them that are asleep.' The word *atonement* is found but once in the New Testament, and there it signifies *reconcilia-*

tion, its original meaning. *Now*, it is used to convey the idea of *compensation*, *substitution*, and *vicarious sacrifice*. As an instance of *mistranslation*, I would direct your attention to Philip. ii. 6:—'Who being in the form of God, thought it not robbery to be equal with God.' Primate Newcome translates it, 'did not eagerly desire to be equal with God.'

"The diligent and praiseworthy researches of modern times have detected several mistakes and interpolations, which materially affect the meaning of different portions of the Sacred Writings, and appear to countenance doctrines that are nowhere to be found in them. Among the most distinguished of these Biblical critics, was Professor Griesbach, to whose valuable labours some of the most eminent Orthodox divines have borne the highest testimony.* I have the sanction of his authority for calling in question the correctness of the received version in the following passages:—Acts xx. 28, 'Feed the Church of *God*, which he hath purchased with his own blood.' This reading, Griesbach unhesitatingly rejects, and says that it ought to have been 'church of the *Lord*.' In the 1st Epistle to Timothy, iii. 16, it is thus translated, 'And without controversy, great is the mystery of godliness; *God* was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory.' This, in the opinion of the illustrious Sir Isaac Newton, is an evident corruption of the sacred text; 'For,' says he, 'all the churches for the first four or five hundred years, and the authors of all the ancient versions, Jerome as well as the rest, read, 'great is the mystery of godliness, *which* was manifested in the flesh;' and with this the opinion of Griesbach accords. In the 1st Epistle of John, iii. 16, it is thus rendered by our translators,

* "The following is extracted from the 'Eclectic Review' for 1809, p. 237, and is ascribed to that eminent orthodox divine, Dr. J. Pye Smith. 'We hazard nothing in saying, that the venerable Professor (Griesbach) has achieved that honourable and necessary work—which has been for ages wanted—of liberating the sacred text of the New Testament from unauthorised intrusions and alterations; and that he has exhibited it in a state so nearly approaching to its original and native form, as to exclude all probable expectation of any material improvement from future collations and critical labours."

'Hereby perceive we the love of God, because he laid down his life for us.' Now, the word *God* is not to be found in the original; and yet it is inserted, and often without even the precaution of being put in italics, in the received version of the New Testament. But the most glaring interpolation is that of 1 John v. 7, 'For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one.' It is, I believe, now admitted by all the most distinguished Biblical critics, both orthodox and heterodox, that it is no part of Sacred Scripture; and the following is a summary of the reasons for rejecting it:—This verse is not to be found in one hundred and ten Greek MSS., and of these, some of the greatest antiquity and value; and is only to be found in *two*, and these of a date subsequent to the invention of printing. It is not to be found in the Syriac, Coptic, Arabic, Ethiopic, and Sclavonic versions. It is not quoted by any of the Greek or Latin authors who wrote on the Arian controversy, though some of them have quoted the verses that go before and follow it; and certainly, had it then existed, it would not have been passed over, being much more to the purpose. In the first English Bibles printed after the Reformation, it is printed in a different type, to show that it was not in the original. In fact, it is neither more nor less than a *forgery*, one of those *pious frauds*, that men, calling themselves religious, both in ancient and recent days, have not been ashamed to employ, to support the views of a party. These, I think, are reasons that show the advantage that would follow from a review of our present translation.

"Amongst other unfounded charges urged against us, it is said that we treat the Holy Volume with irreverence. The very reverse is the fact. We receive the sacred Scriptures, and the sacred Scriptures *alone*, as the rule of our faith and conduct—the charter of our dearest hopes. We earnestly wish, therefore, to have them in their purity—to drink at the fountain of truth and love, instead of those turbid streams that have been polluted by human prejudices and human passions. Neither do we presume 'to be wise above what is written,' or to exalt our reason at the expense of divine revelation. They are both hea-

venly gifts that delightfully harmonise; and we use the one that we may understand and apply the other. We have no religious opinions which we are not willing to submit to this only infallible standard of divine truth; but we will not endure the slightest dictation of *human authority*. After the way which numbers around us call *heresy*, so worship we 'the God of our fathers, believing all things which are written in the law and in the prophets.' The right we claim, we most willingly concede to others; and would be most happy to hold out the hand of brotherhood and affection to every good man, under whatever name he chooses to worship God."

ANNUAL MEETING OF THE BRITISH & FOREIGN UNITARIAN ASSOCIATION. — This Anniversary was holden, agreeably to advertisement, on Wednesday, June 17, in the Chapel in Essex-street, London. Prayers were read from the Reformed Liturgy, by the Rev. E. Tagart, and the sermon was preached by the Rev. S. Bache of Birmingham, from "speaking the truth in love;" an ably reasoned, very animated, and highly satisfactory argument on the connection between Truth and Charity. The preacher was warmly thanked for the discourse more than once during the day; and the Committee, at their first meeting afterwards, resolved to request its publication.— At the meeting for business, after divine service, James Heywood, Esq. of Manchester, was called to the chair. The Report of the Committee was then read and approved. The Wolverhampton case was stated to be still *sub judice*, awaiting the judgment of the Lords on the Hewley suit, which is expected to be pronounced during the present Session. Intimation was given of the institution of legal proceedings against the Trustees of Charities in Ireland, in the hands of the Unitarian Presbyterians. Acknowledgment was made of a legacy of 100 guineas under the will of the late Jacob Wilcox Ricketts, Esq. of Bristol, and of a contingent reversionary right to £200 under the will of a lady deceased. Mr. David Taylor's legacy of £1000 for Unitarian Baptist worship at Perth, was reported to be under adjudication, with the prospect of a speedy and favourable issue. The Committee announced a valuable bequest to the Association,

under the will of the late Mr. Richard Cooke, well known as a liberal contributor for many years to Unitarian charities. Unfortunately, the will was drawn up by himself, and is thrown into the Court of Chancery, under the plea that part of the bequest is void under the statutes of Mortmain. This, it is feared, is the case; but a Government annuity of £300, having some years to run, will probably, as the Committee are advised, be secured to the Association.—The Report on the Book department, contained the pleasing intelligence of a correspondence with one of the ministers of the Reformed Church in Paris, at his own solicitation, having for its object to enable him to employ the press of France for the defence and promotion of Unitarian Christianity. The reprint of the New Testament in Greek, after Griesbach's text, was announced as nearly ready for publication. A large portion of the Report was devoted to the history and present state of the Madras Mission, which is suspended, in order to await new and better opportunities of carrying it on effectively. Various grants, some of them large, to congregations were detailed. A respectful and affectionate notice was taken of the deaths of Mr. Edgar Taylor and the Rev. Dr. Carpenter. A recommendation was made by the Committee, of soliciting the Rev. Dr. Channing's services as a preacher, occasioned by the pleasing rumour of his intended visit to England—a rumour, we are sorry to learn within a day or two, without authority. The Report concluded with the suggestion of several new measures for the revival and spread of Unitarianism. —Agreeably to a recommendation in the Report, the Association commenced the resolutions with one declaratory of their joy and gratitude at the late preservation of Her Majesty, the Queen, from attempted assassination. In conformity to the expressed opinion of the Committee, the scale of the Officers of the Society was reduced, and the following gentlemen were chosen into office for the year ensuing, *viz.* Mr. Hornby, Treasurer; Rev. R. Aspland, Secretary; the Revds. Dr. Rees, E. Tagart, B. Mardon, and James Yates, and Messrs. Richard Taylor, H. B. Fearon, J. H. Ball, and John T. Hart, of the Committee; Mr. E. W. Field, Solicitor; and Messrs. Richard Martineau, G. Bracher, and Richard

Tayler, Auditors. Various gentlemen spoke upon the several resolutions, *viz.* the Revds. W. Hincks, E. Talbot, W. James, and Messrs. Rutt, Young, D. B. Price, and others.

This meeting was followed by a Public Breakfast, for ladies and gentlemen, at the Crown and Anchor Tavern, in the Strand; John Taylor, Esq. F. R. S., in the chair. Sentiments of loyalty to the Queen, and of attachment to His Royal Highness the Duke of Sussex and "the rest of the Royal Family in England, one in heart with the people," which were happily introduced by the Chairman, were hailed with enthusiasm. The Rev. S. Bache, the preacher of the day, was thanked in more than the usual way, and in acknowledgment delivered an impressive and most useful speech. The usual expression of good-will to the Unitarian Association, was responded to by Mr. Richard Tayler, acting by desire of the Committee for the Treasurer, Mr. Hornby, unavoidably absent on important professional business in Ireland, much to his own regret and that of the meeting.—The memory of Mr. Edgar Taylor, proposed by the Rev. R. Aspland, and that of Dr. Carpenter, supported in an affecting manner by the Rev. Dr. Hutton, were honoured by the whole assembly rising and standing for a minute in silence. The Chairman was proposed early, on account of his being under the necessity of leaving the meeting some time before its termination, by the Rev. Dr. Rees, who expatiated, with a feeling in which the company partook, on the obligations of the Unitarian public to various members of Mr. Taylor's family. Good wishes for the French brethren were re-echoed by the Rev. E. Tagart; and sympathy with the American brethren was suitably enforced by the Rev. T. Madge. The Rev. John M'Caw spoke in answer to an offer of respect to the friends in Ireland. In conclusion, the company thanked the stewards heartily for their zealous attentions; and the compliment was acknowledged in an energetic parting speech by Mr. H. J. Preston, Jun., one of their number. The company consisted of 300. The arrangements were upon the whole good; the proceedings were throughout harmonious; and expectations were generally expressed of an equally numerous and pleasant meeting at the next

Anniversary, which it was intimated would probably be holden at Hackney.— *Christian Reformer.*

The Twenty-eighth Anniversary of the East Yorkshire and North Lincolnshire Unitarian Association, was held at Thorne, on Thursday and Friday, June 18 and 19, 1840. The introductory service was performed by the Rev. W. Duffield of Stockton-on-Tees; after which, the Rev. W. Worsley, of Gainsborough, preached from John xix. 14, "Behold your King." On Friday forenoon, the Rev. E. Higginson, of Hull, introduced the service; and the Rev. W. Duffield preached from John xviii. 1, "Father, the hour is come; glorify thy Son, that thy Son also may glorify thee." At the close of the service, the members and friends of the Association met to transact the business of the Society, when the Rev. R. Jackson was called to the chair.—The public meeting took place in the Unitarian Chapel, at half-past six in the evening, which was opened with singing and prayer. The religious services were conducted by the Rev. R. Jackson, minister of the congregation. Mr. Watson of Hull, one of the oldest members of the Association, was unanimously requested to preside on the occasion. The meeting was consecutively addressed by the Rev. Messrs. Worsley, Higginson, Duffield, and Jackson, who responded to the following sentiments:—

1st, "The connection between Unitarian belief and the hope of salvation."

2d, "How far doctrinal religion and practical virtue are connected."

3d, "The scriptural character of the Unitarian faith."

4th, "The propriety of extending that section of the Christian Church designated Unitarian; and the means of accomplishing that object."

Although the meeting of the Association was held at a season of the year when many of the friends are particularly engaged in their agricultural pursuits, yet the services were well attended, especially at the public meeting; notwithstanding the Branch Bible Association was held at the same time in the town, yet we had our full share of attendants. The Rev. E. Higginson concluded with prayer.—The Rev. W. Duffield preached again on

the Sunday evening following, from Ps. cix. 9, "Wherewithal shall a young man cleanse his ways? By taking heed thereto according to thy word;"—when a collection was made in behalf of the Sunday-school connected with the congregation. R. J.

PUNISHMENT OF DEATH FOR CRIME BY BRITISH LAW.—We rejoice in the success which has attended the introduction of Mr. Fitzroy Kelly's Bill in the House of Commons, intended to abolish the punishment of death for *fourteen offences* to which that penalty has hitherto been attached. That Bill may not become the law of the land during the present Session of Parliament, but there is manifestly a growing conviction in favour of the principles which that Bill asserts; and those principles, being founded in reason and Christianity, they must ultimately be successful. A petition was presented by Mr. Kelly, on the 23d June, from our esteemed and venerable friend, Mr. Alexander of Yarmouth, on this great question, which is so truly excellent that we have great pleasure in transferring it to our pages:—

"*To the Honourable the Commons of the United Kingdom of Great Britain and Ireland, in Parliament assembled,—The Petition of the undersigned Inhabitant of Great Yarmouth, and Freeholder of the County of Norfolk,*

"Most humbly sheweth,—That the peculiar circumstances of your petitioner, in two several instances hereafter referred to, conjointly with a feeling in the country, now very generally expressed, on the severity of legal punishment for criminal offences, renders it an incumbent duty to state with all due deference,

"That, in the humble opinion of your petitioner, the first and legitimate end of punishment is the reformation of the offender.

"That the punishment inflicted for the commission of crime in civil society, should in all cases be of such a nature, and in such proportion, as would most effectually tend to eradicate from the mind of the offender the propensity to the crime committed.

"That it is as unreasonable in itself as it is unjust to the criminal, to inflict upon him a greater degree of pun-

ishment than would otherwise be awarded, in order to prevent the perpetration of crime in others.

"That, in the humble but decided opinion of your petitioner, punishment in itself just and adequate, being alone consonant to the Divine will, would also be the most powerfully efficacious as an example, and, therefore, perfectly coincident with the doctrine of utility, to deter and prevent the commission of crime by others.

"That your petitioner, from his own experience, knows that excessive punishment defeats its own end.

"That, in the opinion of your petitioner, the infliction of death as a punishment, is not only unjust, but vindictive and excessive, and, under any merely human legislature, indefensible.

"That your petitioner, having been stopped on the King's highway, his property demanded, and, with a sword suspended over his head in the hand of a ruffian, his life deeply threatened; and having also, a few years since, detected a forgery committed upon himself, which he brought the unhappy culprit to confess, was absolutely and entirely precluded instituting any legal proceedings against either culprit, both by his insurmountable abhorrence of vindictive punishment, and by his decided conviction, that the infliction of death is in *all* cases unwarrantable.

"That your petitioner, having learned religious and moral, as well as civil obligation, from the New Testament, happily finds himself instructed not only to honour the King, but likewise to revere God; and while taught to 'render unto Cæsar the things which are Cæsar's,' is at the same time enjoined by the Great Legislator to 'render unto God the things which are God's.'

"That your petitioner is, therefore, constrained by a paramount allegiance to the Supreme Moral Governor, and an irresistible feeling of duty, never, under any circumstances, to become an agent in depriving a human brother of the invaluable boon of life, and thereby violating and wantonly destroying the most sacred relation between man and his Maker.

"And, being fully and firmly convinced that the Creator has the sole proprietary right in that life which none but himself could give, your petitioner feels himself en-

boldened, most humbly, but most earnestly, to implore your honourable House deliberately and maturely to weigh and consider, whether it be not fearful and daring presumption in any human Government to wrest that right from the Creator's hand, and, unauthorised by him, destroy the only part of his glorious creation which he himself declared was made 'in his own image.'

"That for these reasons, your petitioner (an aged man) presumes, but with all due respect, to entreat and supplicate the attention of your honourable House to the grave subject of his petition.

"And your petitioner will ever pray, &c.

(Signed) "WILLIAM ALEXANDER."

The disgusting scene lately exhibited in the Metropolis of Britain, on the morning of Courvoisier's execution (July 6), cannot but thrill with horror every Christian heart. The brutal yell of exultation, when the gallows was completed—the infuriate execrations poured forth on the unhappy criminal from the moment he appeared to that of his death,—present at once a melancholy evidence of the ignorance and debasement of the high and low vulgar who were there indulging their degrading propensities, and a demonstrative proof of the soul-hardening tendency, the revolting cruelty and licentiousness of such spectacles of blood.

BIRMINGHAM UNITARIAN DOMESTIC MISSION SOCIETY.—At the last annual meeting of the Unitarian Association for the Midland Counties, it was resolved to change its name to that of "The Unitarian Domestic Mission Society;" having for its objects, the diffusion of religious knowledge among the poor, and the general amelioration of their condition; and its means, the employment of a missionary to visit them at their homes, the assembling of them together for the purpose of public worship, the instruction of the rising generation through the medium of Sunday-schools and the distribution of the Holy Scriptures, books, and tracts. Whilst we rejoice in the establishment of this Mission to the poor of Birmingham, we, at the same time, regret the abandonment of the Midland Association. There is necessity for the exertions of both institutions, and funds should

readily have been found for the support of the two societies. These are not the times for giving up effort, but for increasing it. Happy are we to know, that the Rev. Thomas Bowring has been engaged as the Missionary. A more suitable election could not possibly have been made. He entered on his labours in April; and we are glad to learn, that the attendance on the schools, and at the chapel in Thorp-street—to the district surrounding which, his labours are at present specially directed—have been gradually increasing. His visits to the homes of the poor have been gratefully received; and, with all our hearts do we wish him, God speed. The address circulated by Mr. Bowring, in the district to which he devotes himself, breathes the pure spirit of Christianity:—

"*To the Inhabitants of this District.*

"Dear Friends,—Permit one who is sincerely and anxiously desirous to promote your best interests, to address you on a subject of supreme importance to yourselves and to every rational being; to all who, like you, have been called by a gracious Providence to a marvellous light, to a knowledge of the saving truths of the everlasting Gospel. In this country there can be few who have not some knowledge of the leading doctrines of religion; and, it is to be hoped, fewer still who have never heard the name of Christ, who are wholly ignorant of the revealed will of God, who know not that when they die they shall live again, and that their future, everlasting state of being depends entirely on the deeds done in the body, whether they have been good or evil. These things are acknowledged by all, or nearly all; and perhaps there is not an individual breathing who has not at times thought much and seriously on them. Yet it is a sad truth, that too often they are practically disregarded; that they are not allowed sufficiently to influence the mind, to mend the heart, to correct the passions, and to regulate the conduct. The things of time and sense shut out from our view those of heaven, of eternity. Like Martha, we cumber ourselves with much serving; whilst the better part, the one thing needful, is passed heedlessly by, or the consideration of it postponed to a more convenient season,—a season which to multitudes, alas! never comes. But, brethren, there is not a more solemn and important

truth than this, and would it had its due weight with us, that *Religion is a matter of every-day concern;* it is the great business of our lives, or a mere delusion; we cannot serve two masters, we cannot give ourselves at the same time to God and the world. Let us choose whom we will serve; and if, happily, we make God our choice, let us give him our *whole* hearts, for less he will not accept; let us 'awake from sleep, that Christ may give us light.'

"To promote and spread abroad a knowledge of religion, of the duties it enjoins, the hopes it inspires, the blessings it promises to the good, the woes it threatens to the hardened impenitent offender, the peace it imparts to the returning penitent,—to form Christ in the soul, by raising the mind above the influence of low and debasing pursuits,—to teach the great doctrine of moral responsibility,—and to bring, if possible, those who are now out of the way, wandering as sheep without a shepherd, into the fold of the great Shepherd and Bishop of souls,—this DOMESTIC MISSION is instituted. It is imagined that, in this extensive and populous town, there is, notwithstanding the eminently successful exertions of many kindred societies, still work enough to do. The person who signs this address has been engaged as the Missionary. He comes among you, seeking not yours, but you; he wishes your good alone; his aim is to be considered as your friend, as earnestly desirous of your welfare, as an humble instrument in the hands of Divine Providence to the furtherance of your salvation; receive him as such; strengthen his hands; help him onward! Let him by you, and through you, see that his labours, feeble though they may be, have not been in vain in the Lord, and with the blessing of Almighty God, the work will prosper.

"As public worship is undeniably a great good, even for the promotion of peace and order, no right-minded person can desire its abolition; but believing it to be an institution of God's appointment, for keeping alive the knowledge of his name and will in the world, it is of the highest importance that it be regularly and punctually attended. The man who habitually absents himself from the House of Prayer, is so far from being a Christian,

that he is no good member of civil society. Friends, do not neglect the services of God's house especially on the Lord's day. The chapel in Thorp-street, will be opened for public worship every Sunday; thither may numbers repair, draw water freely from the wells of salvation, and be enabled to say, 'This is none other but the House of God, and this the gate of heaven.'

"My brethren, I am willing to spend and be spent in your service. My own strength is, I am aware, quite inadequate to the work; but there is ONE who can make his strength perfect in my weakness, and on his help let us humbly rely. Remember that, whilst we have time enough granted to work out our salvation, we have none to lose, none to waste, none to employ, 'in the works of the flesh.' Let us each be careful to *redeem the time;* to turn it to the best account; to ever bear in mind that the night cometh in which no man can work.

"Your friend and brother in Christ,

"THOMAS BOWRING.

"*N. B.* The sittings in Thorp-street Chapel are FREE."

THE Annual Meeting of the Kent & Sussex Unitarian Christian Association was held at Maidstone, on the 8th of July. There were present, ministers and friends from Maidstone, Tenterden, Cranbrook, Headcorn, Canterbury, Chatham, Bessel's Green, Battle, and Northiam. The reading of the Scriptures and the introductory prayer were taken by the Rev. Thomas Bradshaw of Cranbrook; the long prayer was offered by the Rev. Edward Talbot of Tenterden; and the Rev. Thomas Madge of Essex-street, London, delivered an admirable discourse from the words of the Divine Being, Ezekiel xviii. 29, "Are not my ways equal?" He strongly insisted, that the words of Scripture, in which the attributes of God, and the equity and goodness of his dealings with mankind, are described, are to be uniformly understood according to their ordinary and proper acceptation, only in their highest sense, and with the complete exemption from all defect or imperfection; that, being addressed to the natural reason and conscience of man, they can answer their intended purpose only as they are clearly comprehended and duly estimated by those faculties. We

have reason to say, that this convincing and impressive discourse produced a corresponding effect on the minds of the audience; and if its leading principle be kept in view in the perusal of the Sacred Writings, the saving truths which they impart will be seen and felt, shining with their native radiance through the soul; while the unavoidable obscurities of particular passages, arising from our remoteness of time and circumstances from the scenes to which they immediately apply, and the Eastern metaphors in which they abound, will either be resolved into senses coinciding with their general purport and spirit, or be passed over as obscurities necessarily arising from these or similar causes.—After the service, the business of the Association was transacted, and the Report of the Committee was read; the most remarkable feature of which, was the case of Battle. This case has been frequently before the Unitarian public, and, under recent more favourable circumstances, promises to become an important station. There is evidently a great and increasing desire to hear the truths of the Gospel, the audience generally consisting of agricultural labourers and mechanics. The Chapel is unfortunately burdened with a debt of about £170, which is a clog on the prosperity of the congregation. By the labours of their present minister, and through the assistance of neighbouring ministers, who have lately been engaged in delivering a course of lectures, the prospects of this religious society are brightening; and, if they could disencumber themselves of the pecuniary burden upon their Chapel, they would be enabled to do still more for the progress of truth. —At the conclusion of the business of the Society, the members dined together at the Star Inn; James Carter, Esq. of Rochester, in the chair. Many suitable sentiments, introduced in a very appropriate manner, were given from the chair, and responded to by the different speakers; among whom were most of the ministers within the circuit of the Association, besides the Rev. T. Madge of London, and J. C. Meeke of Northampton. The afternoon was spent in a most agreeable and profitable manner—leaving, we are confident, but one regret in the minds of most, that meetings, so improving to all the better affections of our nature, are not more frequent.

On Wednesday, the 8th July, the Yearly Meeting of the Western Unitarian Society, was held at Yeovil, Somersetshire. The sermon in the morning, was preached by the Rev. J. Martineau, his text being Romans viii. 2. After the service, the business of the meeting was transacted, and a request made, that the Committee in Bristol would desire the publication of Mr. Martineau's very impressive and admirable discourse. A resolution, to be forwarded to the family, of sincere and affectionate sympathy on the part of the meeting, in the lamented death of Dr. Carpenter, being proposed by Mr. Martineau, who spoke feelingly and most appropriately on the subject, was carried. Many new members were voted in; and thanks being given to the Chairman, Mr. Murch, the meeting separated till two o'clock; when a large and most respectable company assembled to dinner at the Three Choughs Inn; John Batten, Jun. Esq. presiding. After the usual loyal toasts were given, others more immediately bearing on the objects of the Society, were proposed and spoken to by Revds. Messrs. Martineau, Murch, Bishop, Whitfield, Robberds, and Montgomery; and Messrs. Evans, Bagshot, Batten, Sidney Smith, &c. At half-past six o'clock, the evening service began, Mr. Martineau taking the first part, and Mr. Montgomery preaching. The proceedings of the day were interesting, and there appeared a somewhat greater desire than occasionally manifests itself, to active exertion in behalf of the great interests of pure Christianity, and the not less important principles of Free Inquiry and Individual Thought—principles not yet practically recognised and carried out by any party in the Christian Church. R. M. M.

New Unitarian Church and Sunday-Schools, Newhall-Hill, Birmingham.—This handsome and commodious church was opened for the public worship of Almighty God, in the forenoon of Friday, July 10, when the religious services were conducted by the Rev. George Harris of Glasgow. A very numerous and deeply attentive congregation comfortably filled the spacious building. —After the service, the Sunday scholars, about four hundred in number, were, on being dismissed to their homes, each presented with a large plum-cake.

At half-past two o'clock, on Friday afternoon, about two hundred of the members and friends of the Congregation dined together in the large Hall (intended to be used as the school for adults, and for writing and cipher-ing) beneath the church. The hall was tastefully decorated with evergreens and flowers, and the tables also were most tastefully ornamented with choice flowers interspersed amidst the bountiful provision prepared for the company. The whole entertainment had been provided and arranged by members of the congregation, who also kindly waited on the assembly. Before dinner, prayer was offered by Mr. Harris; and at its conclusion, "Non nobis Domini" was sung by the choir—Mr. W. Elliott, the organist of the New Meeting Congregation, kindly presiding at the seraphine.

The Rev. Hugh Hutton was called by acclamation to the chair, and contributed greatly to the pleasure of the meeting, by the manner in which he introduced the various sentiments. The first was, "The Queen—may God continue to defend and bless her, and make her a means of defence and blessing to the nation." The National Anthem was beautifully sung by the choir, and responded to by the company. The next sentiment, introduced in very laudatory terms by the Chairman, and received with warmest demonstrations, was, "The health of the Rev. George Harris, with thanks for his excellent discourse this morning, and for his indefatigable labours in general, in the cause of pure religion; and may they meet with the hearty co-operation of the people." Mr. Harris replied at considerable length, and proposed, "Prosperity to the Newhall-Hill Unitarian Church and Sunday-schools, may peace be within the walls, and happiness in the houses of all the members;" coupling the wish with a notice of the munificence of the late Mr. Gibson, and the expression of trust, that the Congregation would religiously redeem, by its future labours, the confidence he had reposed in them. Mr. John Green spoke on behalf of the Congregation, in a most interesting and impressive manner.

"The health of the Ministers and Members of the Old and New Meeting-houses, Birmingham," brought up the Revds. R. Kell and H. Hutton; Messrs. Phillips and *Wright,* Wardens of the New; and Messrs. Martin and

Earle, Wardens of the Old Meeting. We are sorry we cannot give these addresses. That of Mr. Earle, in exposure of the cant against Sectarianism, often merely the cloak for indifference to truth, and on the necessity of strenuous, persevering labours for the diffusion of pure Christian doctrine, was particularly felicitous. An interesting and affecting address was delivered by the Rev. Thomas Bowring, on his health, as the Unitarian Domestic Missionary for Birmingham, being proposed. "Our Christian brethren of all persuasions," was responded to by the Rev. T. M. M'Donnell, Catholic Priest, in a most liberal and generous spirit. The healths of Mr. John Hughes, the gratuitous leader of the choir of the Congregation from its commencement—of Mr. Timmins (leader of the Old Meeting choir), and of the choir generally, with thanks for their efficient services of this day—the Teachers of the Old and New Meeting-houses—the Ladies, with earnest hopes for the advancement of the blessed objects of female education—the Ministers and Friends from a distance—Mr. D. R. Hill the architect, and R. Turner the builder, of these useful and handsome edifices—the Building-Fund Committee—the Chairman, and may he long live to witness the due effects of his labours for the diffusion of Christian truth and righteousness,—were, in the course of the evening, severally proposed and spoken to, by the individuals named; and by Mr. Elliot, who dwelt forcibly on the importance of imparting to the young a knowledge of music; and by the Rev. W. M'Kean of Walsall, on the part of the friends from a distance, amongst whom were the Revds. J. Hunter of Wolverhampton, Jones of Bewdley, Whitelegg of Coseley, and Bowen of Cradley. Other ministers in the neighbourhood, to whom invitations had been addressed, sent answers regretting their inability to attend the meeting.

Mr. Harris being voted into the chair, cordial thanks were given to Mr. Hutton for his kindness in presiding; and the proceedings closed, by singing, "From all that dwell below the skies," and by the Lord's Prayer and a benediction.

Sunday, July 12, the religious services were conducted, morning and evening, by Mr. Harris, the church being thronged in pews and aisles, and every spot where a per-

son could stand. In the evening, the children of the schools had to be sent home in order to accommodate the crowds. The collections at the close of the three services, in aid of the Building Fund, amounted to £123 : 8*s*. 11¾*d*.

Monday afternoon, July 13, the members and friends of the Congregation, drank tea together in the large hall under the church. Upwards of three hundred persons, male and female, were present. Mr. Harris began the proceedings with prayer, and after tea, gave out a hymn of thanksgiving, which was sung by the assembly. T. Eyre Lee, Esq. was called to the chair, and the evening was full of highest interest. There were present the Rev. T. M. M'Donnell, the Catholic Priest; and Mr. and Mrs. Mott, members of the Society of Friends, Philadelphia. The last-named individual is the lady of whom Dr. Channing, in his letter to the Hon. J. Phillips, when noticing the outrage on the Hall of Freedom in Philadelphia, thus writes:—"In that crowd was Lucretia Mott, that beautiful example of womanhood. Who that has heard the tones of her voice, and looked on the mild radiance of her benignant and intelligent countenance, can endure the thought, that such a woman was driven by a mob, from a spot to which she had gone, as she religiously believed, on a mission of Christian sympathy?" Most accurate is that description. The heart-thrilling manner in which, for upwards of an hour, Mrs. Mott delighted the company, by her admirable remarks on slavery, education, Christian truth, endurance of wrong for righteousness' sake, can never be forgotten by those who, happily for themselves, were present at the tea-party of July 13. Would that Britain, that the world, could have listened to, imbibed, and carried out in practice, the holy and benevolent principles which fell from her lips. The Rev. T. M. M'Donnell also spoke admirably; and the whole tone and spirit of the meeting was in beautiful exemplification of Christian unity, freedom, and peace. At a late hour the meeting was closed by Mr. Harris, with the Lord's prayer and benediction.

This auspicious commencement is, we trust and believe, only the presage of a continued career of usefulness and prosperity to the Newhall-Hill Congregation and Schools. Age and youth alike took part in the proceedings. Im-

pressions were deepened on the minds of the young which cannot be effaced; maturity and the hoary head rejoiced that they had lived to see that day, and were glad. The handsome quarto Bible for the pulpit, was purchased by the savings of a youth of fifteen, Thomas Prime, and presented by him to the congregation. United in the bonds of Christian love, untiring in Christian zeal, the labours of this band of Christian brethren must, through God's blessing, be successful in the removal of ignorance, the vindication and diffusion of Christian liberty and truth, and the enforcement and practice of Christian morality.

Tuesday evening, July 14, at the urgent request of several friends in Birmingham, Mr. Harris delivered a lecture on the irrational, debasing, and antichristian nature and tendency of death punishments for crime, as inflicted by British Law. The lecture was delivered in the TOWN HALL, and several thousand people of all classes and of every religious party, were assembled in that magnificent building. Mr. Harris was introduced to the audience by Thomas Ryland, Esq., the individual who accompanied Dr. Priestley from the scene of devastation and outrage, which, forty-nine years ago that very day, witnessed as the appropriate manifestation and result of the lawless outcry of Church and King. The lecture, which occupied upwards of two hours and a-half in the delivery, was listened to with deepest attention, only interrupted by the cheerings of the meeting. At its close, the High Bailiff of Birmingham, Rice Harris, Esq. was called to the chair, and briefly addressed the assembly. A resolution of thanks to Mr. Harris for the lecture he had delivered, was moved by the Rev. Hugh Hutton, and seconded by the Rev. Mr. Morgan, Baptist clergyman, and supported by Mrs. Mott of Philadelphia, amidst the loudest acclamations. When put by the High Bailiff to the meeting, the resolution was enthusiastically adopted; and amidst the waving of handkerchiefs and protracted cheerings, Mr. Harris briefly thanked the multitude, urging them to petition the Legislature and the Queen, for the total abolition of all death punishments for crime.

On Thursday, the 16th July, a very interesting induction service took place at the Unitarian Church at Cheltenham, when the Rev. Francis Bishop formally entered upon his duties as stated minister. Many friends arrived at an early hour, and at eleven o'clock the religious services of the day began, the Rev. B. Mardon of London, taking the introductory part of the service, and the Rev. H. Hutton of Birmingham, offering up the general prayer; after which, Mr. Montgomery of Taunton, preached. At half-past two o'clock, about 63 ladies and gentlemen sat down to dinner at the Tavistock Hotel; George Talbot, Jun. Esq. of Kidderminster, presiding. Many speeches were made, and sentiments responded to, by Revds. Messrs. Hutton, T. Davis, Horsfield, Bishop, Montgomery, and Messrs. Furber and Talbot. Upon this occasion, a copy of the late edition of Dr. Channing's Works, was presented on behalf of the congregation, by Mr. Bishop, to Mr. Furber, for his most zealous exertions in behalf of Unitarian Christianity in Cheltenham—exertions, whose worthy result has been the establishment in that important place of a congregation, which, though small, is united and zealous. In the evening, after the introductory service, Mr. Bishop delivered an address, explanatory of his general religious views, binding himself, however, by no test, and requiring for himself the utmost freedom in the reception and the exposition of his opinions. Mr. Mardon delivered a charge to the newly appointed minister, explaining succinctly and clearly his duties; after which, the Rev. H. Hutton gave an address to the congregation, calling upon them to co-operate with their pastor in his labours of love, his advocacy of truth, and urging, in impressive language, all to stand fast in that liberty wherewith Christ had made them free. All who attended upon this interesting occasion, felt that such meetings, and such a spirit as this meeting displayed, must be useful, not more to the extension of our peculiar views, than to the great cause of religious freedom, and to the furtherance of that faith, hope, and charity, without which opinions are useless, and outward religion but a form.

R. M. M.

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A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 265.)

CHAPTER V.

VERSES 21, 22: "Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgment; and whosoever shall say to his brother, Raca, shall be in danger of the council; but whosoever shall say, Thou fool, shall be in danger of hell-fire."

The Pharisees explained the commandment, "Thou shalt not kill," as directed only against actual murder. They even forced a farther limitation on its meaning; for, in their collection of the precepts out of the law, they inculcated that this injunction properly signified, "Thou shalt not kill *an Israelite;*" and accordingly they decreed, that he only who had murdered an Israelite, should be brought for trial before the Judgment. It is against this iniquitous gloss that Jesus directs the clause, "Ye have heard it said by [or *to*] them of old time, 'Thou shalt not kill;' which ye thus expound: 'He that committeth actual murder, he that killeth *an Israelite,* is liable to be arraigned before the Judgment;' but *I* say unto you, whosoever is angry with his brother without a cause, shall be liable to the Judgment." The Judgment was a senate, consisting of *twenty-three* magistrates, whose business it was to judge in cases of murder and other capital crimes. It punished the condemned by *strangling or beheading.*

Another limitation affixed by the Pharisees to this commandment, is contained in a distinction they drew between the modes of committing the murder. Their exposition of the law was,—if a man killed another in

his own person, with his own hand, he was liable to impeachment before the Sanhedrin, to be tried, condemned, executed by them; but if a man killed another by proxy, not by his own hand, but by hiring an assassin, or by turning a wild beast or a venomous reptile upon him, *he* was not to be judged by the Sanhedrin, but to be reserved for the judgment of God; in other words, he was not to be punished in this world. Thus the whole spirit and efficacy of the precept were explained and frittered away; first, only *actual* murder was forbidden; secondly, a man could only be tried before the senate of twenty-three magistrates, if he had murdered *an Israelite;* thirdly, he could only be tried by the Sanhedrin, if he had personally, himself, committed the murder; and fourthly, if he had hired a professional stabber-in-the-dark to destroy his victim, he was out of the jurisdiction of the Sanhedrin, and only to be judged by God. What expounders of the morality of the Bible! How sunk in stupidity and sin must have been the multitude who followed and applauded such teachers! and how truly are the teachers and the taught characterised by Christ as "blind leaders of the blind"! Against this last super-refinement in ethical Jesuitism, our Master seems to point the second clause of *his* exposition of the commandment: "and whosoever shall say to his brother, *Raca*, shall be in danger of the Council"; or, as it is in the original, the Sanhedrin. "Raca" is a Hebrew word, signifying an empty, brainless fellow, and might well be translated "thou fool," instead of "moreh," which is so translated. It was a common term of reproach among the Jews, and was probably selected by our Lord on account of its general use. The *Sanhedrin* was the grand national council of the Jews, their parliament, and their highest court of judicature. It was composed of seventy-two elders, six selected from each tribe. This grand Sanhedrin heard appeals from the inferior Sanhedrins, "Judgments," or Courts of twenty-three Magistrates, already mentioned, as our House of Lords hears appeals from the lower law courts; and to it also belonged, in the first instance, cognizance of the higher crimes. The Courts of Twenty-three punished by strangling or beheading; the Sanhedrin alone possessed the power of punishing by *stoning*.

"Whosoever shall say '*Thou fool,*' shall be in danger of hell-fire." The words, "Thou fool," are the proper translation of *raca;* the word here used, which subjects to the danger of "hell-fire," is not raca, but *moreh.* It is the same word, only in the plural form *morim,* which, in Numbers xx. 10, is applied by Moses to the children of Israel, and which is there translated *rebels:*— "And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear now (*morim*), *ye rebels;* must we fetch you water out of this rock?" The word "moreh" generally denotes rebellion against Jehovah; and includes disbelief of his word, and disobedience of his commands. It is nearly synonymous with our word *apostate;* and therefore, among the Jews, who so much detested idolatry, who had so many visible demonstrations from the true God, and who were besides the chosen people of that great and glorious Being, it must have been an epithet of peculiar harshness and opprobrium; it must have implied the highest enormity and the most aggravated guilt. It was the unjust, malicious, or unfounded application of this title, that was to make him who applied it to be "in danger of hell-fire."

The words rendered "hell-fire," are, when literally interpreted, a *Gehenna of fire.* Our translators were exceedingly fond of harsh renderings of the sacred Scriptures; many examples of which predilection might be produced, did the present topic require them. This may undoubtedly be attributed, in part, to the austere spirit of the age in which the authorised version was framed; but it was chiefly owing to the dark and gloomy notions entertained by the translators, of the nature and attributes of God, and of the nature and ultimate destiny of man. "Whosoever shall say, Moreh, (thou rebel to God, thou apostate from Jehovah and the religion of his chosen people,) shall be liable to a Gehenna of fire." Our Lord evidently makes allusion here to the Valley of Hinnom, *Ghi Hinnom.* This place was a narrow valley at the foot of Mount Zion, and is memorable for the inhuman and barbarous, as well as idolatrous, worship here paid to Moloch; in which the unnatural parents sacrificed their innocent children, by making them pass through the fire to the idol. Thus, in 2 Kings xxiii. 10, we read

that King Josiah "defiled Tophet, which is in the valley of the children of Hinnom, that no man might make his son or his daughter to pass through the fire to Moloch;" and, in 2 Chron. xxviii. 3, we read that Ahaz "burned incense in the valley of the son of Hinnom, and burned his children in the fire, after the abominations of the heathen, whom Jehovah had cast out before the children of Israel." It was one of the Jewish laws, at the time of our Saviour's presence on earth, that if a man apostatised from the Jewish religion, or rebelled against Jehovah (that is, became "moreh," the rebel, or apostate), he should be burned alive, should suffer the highest penalty capable of being inflicted by the Sanhedrin; and the Jewish writers inform us that this punishment was to be inflicted in the Valley of Hinnom, or Gehenna. It was also the law of the Jews, that if any man accused another of a crime, and could not substantiate the charge, he, the accuser, should be liable to the same punishment which the other must have endured had the accusation been proved. Thus, he who called another "moreh," a rebel against Jehovah, an apostate from Judaism, and could not prove the rebellion and apostacy, was "in danger of hell-fire,"—liable to the fire of Gehenna, *to be burned alive in the Valley of Hinnom*, the mode of death awarded by law to such rebels and such apostates. The whole passage may be thus translated: "Ye have heard that it was said to them of old time, Thou shalt not kill, and whosoever shall kill shall be liable to the Judges; but I say unto you, that whosoever is vainly incensed against his brother, shall be liable to the Judges; and whosoever shall say to his brother, Raca [thou fool], shall be liable to the Sanhedrin; but whosoever shall say, Moreh [thou rebel to God], shall be liable to the Gehennah of fire."

There are three kinds of offences here enumerated by Jesus Christ, which vary in the degree of their viciousness,—1st, the being angry with a brother for every trifle which chanced to discompose us; 2d, entertaining contempt for him, and expressing it by such opprobrious and irritating terms as, Raca, thou empty-headed person, thou fool; and, 3d, cherishing hatred and deadly animosity against him, manifested by charging him with the most detestable crime known among the Jews—alienation from

the only true God, and consequent idolatry. Proportioned to these three degrees of crime, our Saviour particularises three degrees of punishment:—1st, the Judgment, the minor Sanhedrin, the council of twenty-three magistrates, which could inflict the punishment of *strangling;* 2d, the great Sanhedrin, the National Council and High Court of Judicature, consisting of seventy-two elders, which alone could inflict the punishment of *stoning;* and, 3d, the being *burned alive* in the Valley of Hinnom. The suffering from strangulation is comparatively brief in its duration; that from stoning is much more protracted, acute, and various; that from being burned alive is the most excruciating of all modes of death. Besides, to be burned alive in the Valley of Hinnom, must have been peculiarly horrible to an Israelite. This valley was not only desecrated by the idolatrous worship of Moloch, and by the human sacrifices there offered in honour of the idol, but it was also the place into which all the filth of the city was cast to be consumed, the offal of the shambles, and all carcases of animals which had died a natural death. These were all reckoned unclean by the Levitical code; and when it is remembered how scrupulous the Jews were to avoid touching anything unclean, some faint conception may be formed of the horror with which they would regard the prospect, not only of being burned to death, but of being burned in the Valley of Hinnom, of having their living bodies and their lifeless ashes in contact with the scene of idolatrous worship, and mingled with rotting offal and putrifying carcases. There can be little doubt that the exposition just given, conveys the true meaning of our Master in his animadversions on the sixth commandment. While it is interesting and useful at all times to attain a correct interpretation of difficult portions of the sacred Scriptures, it is matter of rejoicing to find that such interpretations invariably vindicate the moral teachings of the Master from the appearance of unnecessary harshness and apparent injustice.

Verses 33–37: "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths: but I say unto you, Swear not at all: neither by heaven; for it is God's throne: nor by the earth; for it is his footstool:

neither by Jerusalem; for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be Yea, yea; Nay, nay: for whatsoever is more than these cometh of evil." The Jews were, at the period of the ministry of Jesus, notoriously addicted to the practice of *swearing* on every trivial and unnecessary occasion; and many were the varieties of oath they employed. To the most prevalent of these formularies, the new Teacher alludes in this portion of his Sermon on the Mount. They swore by "heaven and earth," as appears in the works of Maimonides:—"If any swear *by heaven, by earth,* by the sun, &c. although the mind of the swearer be, under these words, to swear by HIM who created them, yet this is not an oath. Or, if any swear by some of the prophets, or by some of the books of the Scripture, although the sense of the swearer be, to swear by HIM that sent the prophet, or that gave the book, nevertheless this is not an oath." Against this custom Jesus directs the words, "Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it his footstool." It was the practice of the Jews to swear by the temple and by the city of Jerusalem; thus, we read that the Rabbi Judath saith, "He that saith, *by Jerusalem,* saith nothing, unless with an intent purpose he shall vow toward Jerusalem;" and a few lines after, he gives the different forms of swearing, or vowing;—"Jerusalem, For Jerusalem, By Jerusalem, The Temple, For the Temple, By the Temple, The Altar, For the Altar, By the Altar," &c. Against this custom, Jesus points the language, "neither by Jerusalem, for it is the city of the great King." It was the practice of the Jews to swear *by the head;* for we read in one of their tracts, "One is bound to swear to his neighbour, and he saith, Vow to me *by the life of thy head.*" Against this custom, Jesus directs the admonition, "neither shalt thou swear by thy head, because thou canst not make one hair white or black." Such was the profane and disgusting multiplicity of oaths among the ancient Jews; but the mode in which they explained away the obligation of a vow which they were unwilling to observe, is still more *to be deprecated.* They maintained the shocking posi-

tion, that a man might swear with his lips, and annul it at the same moment in his heart. How necessary, then, it was that Jesus should restore and reform the moral law of the Jews; that he should deliver it from the horrible glosses of the scribes, and the horrible practices both of priests and people; that he should substitute a pure and spiritual morality! This he effects for this branch of ethics by the injunction, "But let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." James, called in Scripture "the brother of our Lord," seems to quote this language of his kinsman in his General Epistle, v. 12, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea; and your nay, nay; lest ye fall into condemnation." Some of the Greek words here are exactly the same as in the passage of the Sermon on the Mount, now under consideration; yet there is a slight difference in the translation. In Matthew it is said, "Let your communication be yea, yea; nay, nay:" in James it is said, "Let your yea be yea, and your nay be nay." This seems a preferable rendering. We know that among the Jews it was a proverbial manner of characterising a man of strict probity and good faith, to say, "*His yes is yes, and his no is no;*" *i. e.* you may depend on his word; as he says, so it is; and as he promises, so will he perform. It is very probable that the Anointed alluded to this proverb, which was so well known to his congregation:—"Swear not at all; but let your yes be yes, and let your no be no;" always mean, without any equivocation or mental reservation, exactly what you say; act in this candid, honest, and Christian spirit, and oaths and imprecations will be needless as they are sinful.

Having thus reformed the popular interpretation of the law respecting oaths, Jesus next animadverts on the Hebrew view of the duties which we owe our enemies. Verses 38, 39, "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, Resist not evil; but whosoever shall smite thee on thy right cheek, turn to him the other also." The Master here alludes to the law of retaliation, as contained in the Mosaic system of jurisprudence. It enacted, that

one who was guilty of inflicting any evil upon his brother, should be punished by the infliction of a *similar* evil upon himself. It is to be found in the book of Leviticus, xxiv. 19, 20, "And if a man cause a blemish in his neighbour; *as he hath done, so shall it be done to him;* breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him again." This is usually styled, the *lex talionis*, and is to be found in the criminal codes of most nations, civilised and barbarian. It existed among the Greeks and Romans; and so strictly was it enforced in Athens, that if a man put out the eye of another who had but *one* eye, the offender was condemned to lose *both* his eyes, as the loss of *one* would not have been an equivalent deprivation. While this enactment continued in the statute-book, for the sole guidance of the magistrate, there could perhaps be little objected to its general principle and application; and, in some conditions of society, we can conceive that no other law could possibly be effective to the prevention of assault and murder. But it would appear that the Jews had made it a ground for authorising private resentments, and all the excesses committed by the spirit of revenge. Under such circumstances, wherein every man was his own judge, and jury, and executioner, we may imagine the resulting strifes, and heartburnings, and persecutions, and inflictions of malicious injury. To reform this destructive practice, was the benevolent object of the Son of Man. Therefore he abrogates the *lex talionis* in the intercourse of social and private life; and substitutes the law of mercy, and forgiveness, and long-suffering. "But I say unto you, Resist not evil;" or rather, "Resist not the evil person." Do not repel one outrage by another. If he has injured you in your body, or in your property, be not eager for vengeance, do not inflict on him a similar injury; for by so doing, you assume to yourself the very character which you repudiate in him. Instead of thus acting, follow this rule of conduct,—"whosoever shall smite thee on the right cheek, turn to him the other also." Rather than avenge yourself, suffer a repetition of the injury. It is better for you to endure an additional *pain yourself*, than to be the means of inflicting pain on

a fellow-creature. What a splendid lesson of patience, meekness, and Christian generosity!

"And whosoever shall compel thee to go a mile, go with him twain." Some commentators have supposed that this alludes to a custom then and still prevalent in Persia. The king's messengers had orders to impress horses and even men, for their assistance in accomplishing the work of their mission. When the messenger departed from court, the master of the horse furnished him with a single courser; and when the animal was wearied, he dismounted the first equestrian he met, and seated himself in his saddle. Any one refusing to assist a royal envoy, either with his beast or his own personal services, was punished as the monarch directed. If Jesus alluded to this oriental custom (as it is probable he did), the meaning of his advice would be,—If any one compel thee by violence to do any service of a public kind, resist not his desire; yea, rather go with him double the distance, render him twofold the aid he has demanded. It must be manifest, that these various injunctions are not to be so interpreted, as to be productive of evil either to ourselves or to the members of the community. It is our duty as Christians to suffer injuries, without revenging ourselves on our persecutors; it is our duty as Christians rather to endure a repetition of the wrong, than to exhibit a malicious and cruel disposition. But it cannot be our duty to observe these precepts *literally*, under all circumstances. If we are assaulted, and merely turn our other cheek to the smiter, he grows bold in his iniquity; he attacks his fellow-creatures with impunity; and their health and lives are placed in continual jeopardy. If we permit a man to rob us, and merely suffer our coat to accompany our cloak, he takes full advantage of our forbearance; he destroys our own possessions, and becomes the curse of our neighbourhood. This Jesus could never have contemplated or desired; he never could have wished that the ends of justice should be defeated, that national peace and security should be destroyed, that the rioter and the plunderer should be permitted to prowl at large. Hence, these precepts are to be considered as a strong enforcement of the duties of forbearance and forgiveness; but they do not demand or authorise the carrying these

virtues to such an extent that they become vices; they do not enjoin any mode of conduct which would be hostile to "the greatest happiness principle." So necessary is it that in the plainest portions of Scripture, even in the moral precepts of the Gospel, which are clear to every capacity, we should carry our Reason with us into the investigation.

Verses 43, 44: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But *I* say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." By the word "neighbour" the Jews understood an *Israelite*, one of their own nation and kindred. In accordance with this prejudiced and narrow-hearted exposition of the term, they considered themselves at liberty to put to death any one who had apostatised from the national faith; for then he ceased to be their neighbour, *i. e.* their countryman, their co-religionist. In like accordance with this interpretation, they regarded all the Gentiles as their enemies, and therefore hated them. True, they did not put them to death, for they were themselves living under a Roman and Gentile government; but if they saw a heathen ready to perish, they refused to yield him any assistance. Read the words of Maimonides, one of the most eminent of their modern Rabbies,—"A Jew sees a Gentile fall into the sea, let him by no means lift him out; for it is written, 'Thou shalt not rise up against the blood of thy neighbour;' but *this is not thy neighbour.*" Thus the Hebrew only was their neighbour; all the Gentiles were their enemies; for those of their own blood and of their own religion, they reserved their acts of kindness; to all the rest of mankind, they offered only hatred and maleficence. How necessary was it, that this code of morality (if morality it can be called) should undergo a searching reform! How beautiful and how heavenlike is the precept which Jesus substituted in its room! *He* does not limit the benevolence of the human heart; *he* does not circumscribe the energies of human philanthropy; *he* confines not the outpourings of the best affections to our own little community of fellow-worshippers—to those *who* hold the same faith, or obey the same sovereign, or

speak the same language, as we do. On the contrary, he strengthens and extends the kindlier sympathies of our nature, till they enclose all who wear man's features and possess man's attributes. "But *I* say unto you," is the language of the youthful and benignant Prophet, "LOVE YOUR ENEMIES." If Jesus had performed no miracles, and delivered no prophecies, this one precept would, of itself, have established the divinity of his mission. It is too sublime, too superhuman, to have been formed in the mind and heart of man; the thought must have originated with, and the language must have been adapted to it by, that bountiful and all-merciful Being who dwells amid the inconceivable purity of heaven. "Pray for them which despitefully use you and persecute you." Where shall we look for an instance of obedience to this exalted precept? Who ever attained to such a lofty eminence of generosity, mercy, and love? There was *One* who reached it. There was *One* who was persecuted, betrayed, falsely accused, unjustly condemned, ignominiously executed; yet who, in the very midst of his accumulated agonies, summoned his latest breath to go to heaven's gate with that earnest petition, "Father, forgive them, for they know not what they do." By a course of conduct such as this, Jesus assured the members of his congregation on the Mount of Beatitudes, that they should be "the children of their Father which is in heaven; for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Such is the practice and such are the dispositions of Jehovah. HE loves his enemies; He loves those who refuse to honour him or to do good to his creatures; He loves those who disobey his commandments; He loves those who are in open rebellion against him; and how does He prove his affection towards them? By not withdrawing any of his great blessings; by making no distinction in the distribution of his most important favours. He does not blight the crops, or spoil the fields, or smite the granaries, of those who are disobedient. There is nothing like revenge in the heart of God; the *lex talionis* finds no place in the bosom of the Omni-benevolent. On the contrary, his Love is co-extensive with his Presence, and that is everywhere. "He maketh his sun to rise on

the evil and on the good, and sendeth rain on the just and on the unjust." By imitating God in the diffusiveness and impartiality of his goodness, we resemble Him in our moral features; we acquire that similitude to Him which little ones bear to their parents; we show ourselves to be, in reality and in truth, "the children of our Father which is in heaven."

THE CHARACTER OF JOHN THE BAPTIST: A DISCOURSE.

By WILLIAM MACCALL.

"AND as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ, or not; John answered, saying unto them all, I indeed baptise you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptise you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable. And many other things, in his exhortation, preached he unto the people. But Herod the tetrarch, being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison."—Luke iii. 15-20.

I have selected these words for the subject of my present meditation, for the purpose of doing honour to the memory of him to whom they relate. Though we know nothing more of John the Baptist beyond what the brief records of the Evangelists contain, yet we easily perceive that he occupies a prominent place among those who lived for humanity and who died for truth. We cannot completely see what was the mission of Jesus, till we see what was the mission of John. We cannot completely see what was the character of Jesus, till we see what was the character of John. The mission and the character of the one had a marked and important influence on the mission and the character of the other. However strong and distinct the individuality of Luther, it was evidently much modified and ennobled by the example of the Reformers who, from time to time, had risen before him, to shake the power of the Papal throne. And, likewise, however sublime and energetic the moral and mental nature of Christ, it must have been in no ordinary degree aggrandised and expanded by his profound reverence for the Prophets, and the wise and good men who had given glory to Israel, and who had been his precursors in the career of human redemption. More especially must this *have happened* in the case of John, who stood to him in

so many points of contact. John was his relation; there was the tie of blood. John was the proclaimer of his Messiahship; there was the tie of mutual sympathy, arising from the oneness of the work in which they were both engaged. John was placed between the wreck of the Jewish system and the dawn of the Christian; and a reflex of the peculiarities of each shone upon his life. And no doubt that reflex gave a deep tinge to the life of Jesus. If John had not appeared at the exact period that he did—if he had not preached in the exact manner that he did, Jesus would have been far less fitted for his labours, and the people would have been far less fitted for the reception of his doctrines. Every great reformer and every great reform require to be preceded by a long series of agencies. These agencies are so slow in their progress, and so insensible in their exhibitions, that few of them are noted by the pen of the historian. But without their existence—without their gradual unfolding, no great reformer and no great reform would be possible. The outburst of reformation, at any particular period of the annals of the world, is less the expression of opinions then prevalent, than the disruption of elements that have been accumulating for ages. And though God never chooses any weak or worthless instrument to head either a religious or a political revolution, yet those by whom such revolutions are mastered and pervaded, are often equalled in talent, energy, and zeal, by men who have merely been the pioneers of events which others have carried to a consummation. This cannot by any means be said of John; but the very fact that he was the immediate precursor of the greatest reformer and the greatest reform that have ever given a gladness to the human heart and an impulse to human civilization, proves sufficiently, that his excellence, his claims to our gratitude, esteem, and veneration, are such as only the bravest among the brave and the purest among the pure deserve.

The character of John is eminently simple. It presents, in this respect, a striking contrast to that of those whose mission he prognosticated and prepared. John, Jesus, and Paul, are the three heroes of the Gospel history; yet they all differed essentially from each other. The mind of Jesus was rich, full, and fervent, astonishing

alike from the abundance of its resources and the extent of its grasp; sympathising with nothing but eternal principles, yet, by an incomprehensible adaptation, bringing the infinite and the ideal to the details of ordinary existence and the necessities of ordinary man. Paul's mind had also great fulness; but he had not the same profound comprehension as Jesus, of immutable truth. He saw the right, but he had an unconquerable hankering for the expedient; not from selfishness, for no one was ever more free from selfishness than he, but because his education had imbued him with certain predilections which he could never destroy. John's mind had none of the fulness and capacity that belonged to Jesus and to Paul. It was a mind endowed with earnestness and with strength, rather than with fertility and invention. It had little fancy, little logic, few of the habits of systematic thought. Its wisdom is not crowded into maxims, parables, soft and touching appeals, like that of Jesus; nor into long dialectical disquisitions, like that of Paul. It bursts forth in rugged, scathing denunciations, that unmask at a blow the whole mass of surrounding corruptions. The spirit of John was like that of the old English Puritans, less desirous of ascertaining the sources of evils and the means of their final remedy, than of expressing its deep disgust for their existence, and of seizing the readiest mode for their present overthrow. He was the Knox of the Hebrews,—stern and unsparing in his rebukes, not from the hatred and bitterness of an exasperated nature, but from the crushless conviction of duty. He was one of those who think that crying iniquities should be marked and made odious by branding names. He trod with the foot of a giant on the paltry conventionalisms by which society seeks to perpetuate its rottenness, and to give a glittering garment to the nakedness of its guilt; and if he died as a martyr dies, he had his recompense in the very grandeur of his energies.

The two most prominent qualities in the character of John, were his humility and his courage; of each of which the words which I have quoted from Scripture, afford an illustration.

Nothing could be more perfect than his humility. He seeks on every occasion to bring into notice, not himself,

but the Messiah whom he proclaimed. When asked, whether he were the Christ, or not? he at once replies, that that most honourable of all designations belonged to another; that one was coming, mightier than he, the latchet of whose shoe he did not regard himself as worthy to unloose, and that whereas he had baptised them with water, that mightier one would baptise them with the Holy Ghost and with fire. Now, if we consider what was the significance of the word Messiah in the hearts of the Jews, the self-denial of this course of action will appear to us singularly beautiful. The Messiah was more to them, than any dream of freedom can ever be to the warmest enthusiast of modern times. His expected appearance embraced all that they could imagine of religious, political, social emancipation and happiness. When he came, Palestine was to resume its ancient position as a conquering nation; the bondage that cursed it for centuries was to be effaced; the Roman spoilers, under whose yoke it pined, were to be hurled indignantly from its shores; no Pagan hand would desecrate its altars; no Pagan incense would mingle with the sacrifices of the Most High. How immense the temptation, then, for the ambitious to personate this character! And we find, in effect, that many had risen, with an attempt to unfold its expected attributes. But John was not of this number. So profound was his reverence for God, so profound was his reverence for the real Messiah, that he thought it honour enough and dignity enough to minister to the purposes of revelation in whatever manner the Revealer might appoint. That it would not have been difficult for John to have passed for the Messiah, is manifest. He had numerous disciples, his preaching had produced a wide and striking effect, and he was more popular among the multitude than Jesus ever appears to have been; Jesus died in the midst of their execrations, and John in the midst of their regrets. That in the midst of such singular advantages and temptations, John remained faithful to his appointed task; that he shrunk from anything that might delude mankind, as to its real nature, and its proper end; that he sought every occasion to give solidity to the claims and splendour to the reputation of Jesus, shows humility in its truest form, and

the spirit of sacrifice in its most heroic and unquestioning devotedness.

The courage of John was no less remarkable than his humility. It was shown in every incident of his life; it was shown especially in the circumstance that is recorded in a portion of my text. Herod, a weak and vicious king, had been guilty of an action at which all delicate feeling and all sound morality revolt. While his courtiers and his flatterers would be willing to gloss over the blackness of its atrocity—while the Jews would scowl at the misdeed, but scowl in silence,—John alone, in the face of a corrupt court and of a trembling people, raised his emphatic accents to condemn it. What spectacle more sublime, than that of a martyr-spirit that lifts its solitary voice and presents its solitary strength against the subtle entrapments and the overwhelming force of despotism. John on the one hand, armed only with the authority of God, and Herod on the other, backed by the immense resources of the Roman empire; what a strange contrast is this! and yet, how much it gives of elevation to the position and the character of the Baptist! It shows us, that moral power, however denuded of outward garniture and of outward means, is superior to material force, with the most complicated and successful machinery. Herod must have felt, that while shutting up John in the prison, he was the vanquished, and not the vanquisher. He must have felt, while endeavouring to expel remorse from intrusion into his brutal luxuries, that whereas he could only fetter John's limbs or destroy his life, John could fix the barbed arrows of despair into the conscience of a king; could make him more odious in the eyes of a nation that he ruled, and could wither his name with everlasting infamy. The inmate of the palace, and the inmate of the dungeon, differed widely as day and night in the external constituents of happiness. The one was girt by the splendours of royalty, moved in the pomp of state, was served by crowds of obedient domestics, was guarded by the glittering array of numerous troops; his imagination had only to conceive, his will had only to command, and every pleasure that earth bestows came smiling at his call; but there was a pang of misery in the depth of his bosom that none of all these things could

expel. The other, lay lonely in his damp cold cell, fed on coarse and scanty food, holding no communion with human beings, listening to no voice of friendship, soothed by no tear of sympathy, while the gloomy bars permitted not the sweet radiance of the sun to visit his longing eyes, and the silence of his solitude was never broken but by the clanking of his chains; but there was a peace of mind, a holy rapture, an unchanging faith, which all this apparatus of oppression could not quench. The one was happy on his pallet of straw, because he could commune with his conscience and his God; the other was wretched on his couch of down, because he could commune only with the demons of passion and of guilt that peopled his soul. Such is the power of courage! such is the triumph of holiness! such is the reward of truth!—a power, a triumph, a reward, which the world can neither give nor take away.

Let us honour, then, my friends, with our warmest gratitude and admiration, the memory of John. Let us honour his humility; let us honour his courage. His was not the greatness of commanding intellect; but it was the still higher greatness of moral earnestness and of moral energy. He was one of the truest, one of the boldest of men, in the midst of a backsliding generation. If he has not added to the treasury of human ideas, he has added to the still more valuable treasury of human examples. How few such men do we find at the present day! If we glance at all religious sects, and at all political parties, we find talent in abundance, but we find no pure and honest devotion to a principle. No man is willing to go forth, in the face of society, to proclaim his convictions. No man is willing to brave the enmity of the powerful, or the ridicule of the petty circle in which he happens to move. No one is willing to tell the community, of the rottenness, the error, the suffering, and the blood on which it is based. Oh would that we had a thousand such as John, to traverse the towns and the villages of our country to call men to repentance! The whole art of living, consists now only in the ingenuity of deceit; the whole of prudence consists only in the homage that we give to something which is called respectability!—be a respectable man, and nobody dares to

question your claims or your opinions; the world has given you its passport, and you may go everywhere in safety and with welcome.

Among you, my friends, how many are there, who would far rather be respectable than virtuous? If John, or Jesus, or Paul, lived at the present time, God might think them worthy to be martyrs; but you would scarcely deem them worthy to be received into the exclusive precincts of respectability. But I hope that there are higher aspirations in some of you: men willing to be honest themselves, and to applaud honesty in others, heedless of gilded decencies and hollow cant, and of the great Diana of our countrymen—respectability.

MONTHLY RECORD.

SEPTEMBER 1, 1840.

ANNIVERSARY OF THE AMERICAN UNITARIAN ASSOCIATION.—We take the following account from the *Scottish Guardian* newspaper of this city, as quoted from a correspondent of the *New-York Observer.* Though there are some inaccuracies in its statements, it will suffice to prove to the members of the Church of Scotland—by whom the Scottish Guardian is supported—that Unitarianism, despite the assertion of the Rev. Dr. Chalmers, is *not* "dwindling away from public observation." The author of the following account may not know "where the 110 Unitarian Societies added to the number existing in 1825 are to be found;" but that they do exist our readers may rest assured. The 230 Unitarian Societies mentioned in the Report of the American Unitarian Association, are Congregational. The 300,000 worshippers, and 700 ministers, in the "Christian Connexion," who also are Unitarians, are independent of these. The Universalist Congregations, also Unitarian, are likewise independent of the number stated. The Society of Friends, comprising several hundred congregations, are also Unitarian. The attempt, therefore, to show that the Unitarian Societies have been recruited from, or formed by, societies formerly Universalist, is futile. Amidst every obstacle, Unitarianism in America is going forth conquering and to conquer.

"The American Unitarian Association met at Boston on Tuesday evening, May 26. During the year, it has assisted twenty feeble societies, in various parts of the country. It also employed twelve missionaries, five in the northern and middle states, and seven at the west; and published between 60,000 and 70,000 tracts. A minister at the west had offered, that with the aid of 500 dollars from the Association, a permanent agency should be maintained there. The appropriation has been made. Since 1825 the number of Unitarian societies [congregations] has increased from 120 to 230. But they claim the 'Christians,' or, as they of late prefer to call themselves, the 'Christian Connexion,' which numbers more than 700 ministers and 300,000 worshippers.

"I know not where the 110 Unitarian societies, added to the number existing in 1825, are to be found, though I have no doubt of their existence. For several years, the distinction between Unitarians and Universalists has been gradually disappearing, and some Universalist societies have been silently transformed into Unitarian. An instance has lately occurred in this city. The Rev. Paul Dean, pastor of the church in Bullfinch-Street, was a Universalist. He was understood to be of that class who hold that some, at least, of the human race will be punished after death, but only for a time, and that all will finally be saved. Some months since, the Rev. Frederick T. Gray, one of the Unitarian 'ministers at large' in this city, became his colleague; and on the 3d of May, Mr. Dean resigned his pastoral charge, and the resignation was accepted; so that now Mr. Gray is sole pastor, and the church is Unitarian. Probably much of the increase of Unitarianism is of this character. As both denominations generally reject the doctrines of the Trinity, the atonement, and the eternity of future punishment, such changes are very easy; and as, with many, Unitarian is a much more respectable name than Universalist, it is natural that they should occasionally occur.

"At this meeting, the Rev. Henry Ware, Jun. stated that a person, whose name and residence are concealed, had appropriated 50,000 dollars 'to the cause of liberal Christianity; the income to be used for the encouragement of domestic missions.' I see, too, in the 'Christian

Register,' that 'the friends of liberal Christianity have come to the resolution to establish a school to prepare young men for the ministry,' somewhere in the Western States. They claim also, that 'a large portion of the better minds of the South deeply feel the need of more rational, elevated, and impressive religious views,' and 'are utterly dissatisfied with the prevalent theology, and have little, if any, regard for it.'"

TESTIMONIAL OF RESPECT TO THE REV. CHARLES WELLBELOVED, OF YORK.—A most interesting and gratifying meeting was held at York, at the close of the annual examination of the students educating for the Christian ministry in Manchester College, in that City, over which, for thirty-seven years, the Rev. C. Wellbeloved has presided as Principal and Theological Tutor. The annual dinner of the trustees and friends of the College, took place on Thursday, June 25; Robert Philips, Esq. of Heybridge, Staffordshire, in the chair, and Offley Shore, Esq. of Norton Hall, near Sheffield, Vice-President. After some preliminary toasts and addresses, the Chairman said,—I now rise to propose the health of an individual, whose name has only to be pronounced to ensure your rising from your seats, and receiving it with all honour. The toast is—"To the health of the Rev. Charles Wellbeloved." [The company rose and greeted the toast with several rounds of applause.] And, sir, if I were to attempt at all to express our feelings on this occasion, or if I were to attempt, in the presence of that gentleman, to delineate his character, I feel that I should utterly fail. I must ask you, therefore, to lay your hands on your own hearts, and to say each what he finds there; and if he does not say that no occasion could have occurred in which he felt a more deep interest, or if he could have wished himself to be elsewhere than in this room, he is not the man I take him for. Gentlemen, for thirty-seven years has Mr. Wellbeloved presided over this institution,—I need not say with great ability, because that is undoubted; but I will say, with so much urbanity of manners, and with such excellent feeling towards his pupils, as to engender in the minds of every one of them feelings of grateful affection and respect. I

feel that, on this subject, I must leave to other and abler hands than mine the further privilege of addressing you; and I now call upon Mr. Mark Philips and the Rev. J. G. Robberds to approach this table, and take their part in this most pleasant duty. [The health of Mr. Wellbeloved was then drunk, with the full honours of "three times three," and "one cheer more"; all the company rising.]

Mark Philips, Esq. M. P. and the Rev. J. G. Robberds, then advanced to the table, and placed before the Chairman the handsome and massive silver salver, with the purse of two hundred sovereigns placed upon it. The cheering having at length ceased, Mr. Mark Philips said: Mr. Chairman, and Gentlemen,—I wish, very sincerely, that it had fallen to the lot of some other individual rather than the unworthy one who now addresses you, to be called upon, as I happen to have been, by a large body of those with whom I had the happiness of being associated in former times, as a lay student, within the walls of this institution, and also by a large body of those who, both antecedently to my having been a student and subsequently to that period, have themselves appeared there in the same capacity; I say, having been charged by them to express on this occasion, I fear in a very feeble and inadequate manner, their feelings of respect and veneration towards our excellent friend, Mr. Wellbeloved, I feel exceedingly embarrassed at having had assigned to me a duty, which, while it includes something that is agreeable to me, is yet of a mixed character, and partakes also in some degree of a painful nature,—painful, because it reminds me that this is the last occasion we shall have of doing honour in this place to one who has commanded our esteem and respect ever since we have had the happiness of knowing him. When I look back to the period when I was myself a student in this Institution, I of course was, with most others of that time, and like most of those settled there now, a young man. It was not for me at that time to be able to say that I had formed those opinions which would induce me properly to appreciate the character of any individual. I had not at that time sufficient character of my own to appreciate rightly or sufficiently the character of others, and I could not appreciate

sufficiently the character of our excellent friend; yet I always entertained for him the most grateful respect. Although, like other young men, I may have at times occasioned him, pain I hope not, but perhaps anxiety, I have always felt that his reproof was just, and that his conduct was such as entitled him to our warmest esteem. Riper years and more mature judgment have enabled me better to appreciate that character; and I can say it with the most unfeigned respect, that I do feel the present moment to be one of very great pain indeed, in being called upon to be one of those who are now taking leave of him as the Head of this Institution, as our respected Tutor and Principal. But there is no reason why, because of this separation—painful as it is to both parties, and forced upon us by circumstances over which we have no control —why that intercourse, which has so long subsisted between us as a body and him as an individual, should be in any way interrupted, much less terminated. We trust that there will be many opportunities, and that there will be as much inclination as opportunity for renewing our acquaintance, and for seeing him frequently amongst us. And, although our Institution is about to be re-modelled, I am sure we feel there is too deep a value in the suggestions which he can make to us, as we have felt for those which he has, from time to time, already made, not to desire that he should come amongst us as frequently as his time and other engagements will permit; and he may rest assured, that there is not one individual about this board, and not one individual in that locality to which the Institution is about to be removed, who will not hail and regard him as a friend, and be delighted at all times to meet him. It is at all times a most embarrassing thing to speak, in the presence of an individual, of the excellent qualities of that individual himself. I will abstain from doing it on this occasion. I feel that it would be impossible to do justice to Mr. Wellbeloved's character, were I to attempt it; and I am perfectly certain I shall best consult his own feelings if I abstain, as much as possible, from anything like eulogium, which would fall from me in any but an agreeable manner to him who would so justly deserve it. Passing, then, to the occasion *which* has brought us together, I appear here, at the re-

quest of fifty-one lay students who have contributed to this piece of plate; and Mr. Robberds is here too, on behalf of seventy-one divinity students who have been educated within the walls of the College; and I say, on behalf of the lay students, that, appearing as their representive, I wish it were in my power, more adequately than I am capable of doing, to express the feelings which I know to animate their breasts. Permit me to say, that if I fail in the expression of their sentiments and opinions, the fault is wholly in my own deficiency, and not in them. Deeply do I myself feel the obligations which this meeting lies under to the respected individual to whom I am requested to present this tribute of our respect, our esteem, and admiration. I have been permitted to mention the fact, that there are those upon the list of subscribers who have an hereditary interest in the maintenance of this establishment; for, among the list of students, I find fathers and sons alike subscribing, thus affording an interesting trait in the character of the proceedings on the present occasion. I may mention also, that we have on that list the name of an individual now on the other side of the Atlantic; I will not mention his name, but I am sure, that great as is the distance which separates us, he lives in grateful remembrance of his respected tutor. I trust to the eloquence of our excellent friend, Mr. Robberds, to represent, in a far better manner, the feelings and opinions of the divinity students, than I feel I have been able to do on behalf of the lay students; but [said Mr. Philips, addressing himself to Mr. Wellbeloved] permit me, my dear sir, to say, in tendering this tribute of respect to you, that however unworthy, as in point of value we are aware it is, we hope you will accept it as a kindly memorial, which I trust will tend to perpetuate those kind feelings which have existed towards you for so long a time, perhaps in a greater degree than you yourself may be aware of, on the part of those who, though you may have lost sight of them for a time, thus evince the views they have ever entertained of your character, together with those agreeable recollections connected with their former acquaintance with you and with the Institution. If it had been our desire to have presented you with anything of extraordinary value, I am

aware that if an effort had been made to accomplish such an object, it might easily have been fulfilled. We know, however, too well, your wish and desire that there should be nothing extravagant in the memorial which we have the happiness of presenting to you. I have the satisfaction to state, that the individuals who were deputed to get the commission executed, have fulfilled that duty more faithfully than I have done in attempting to give expression to the feelings of those whom I represent on this occasion. The sum we have raised is only £300, of which we have ventured to lay out £100 in the purchase of this piece of plate; and, sir, I have to request you to make use of the remainder in this purse, in any way that may be most acceptable to your own feelings and wishes.

The Rev. J. G. Robberds next addressed the meeting in the following terms:—Mr. Chairman, and Gentlemen, I suppose it is because I am one of the oldest of those who have enjoyed the advantages of studying under Mr. Wellbeloved, in preparation for the Christian ministry, and also, perhaps, because I am the father of two sons who have enjoyed the like advantage, that I have been selected to represent, on this occasion, the whole body of divinity students, over whose education Mr. Wellbeloved has presided, and to express, however inadequately, the sentiments of respect, of esteem, of veneration, and of affection, which we all feel for him. Many years have passed over several of us since we were numbered among his pupils, and our relation to him since that time, in the opportunities which we have had of intercourse with him, has been much more that of friends than of pupils; but I am fully persuaded that the eldest of us have not forgotten how much we owe to him. Nor do I fear that I shall go beyond the feelings of those who have most recently left him, how much soever my words may be dictated by feelings of personal esteem, of gratitude, and affection. Yet I am not a little restrained in the expression of those feelings, by the circumstance that I am speaking in his presence, and by the recollection that he is one of those who find it apparently much easier to act in such a manner as calls forth the admiration and the esteem of others, than to bear being reminded of their worth. On such an occasion, however, as the present,

even in his presence I may be allowed, without, I trust, hurting his modesty, and without being suspected of anything like flattery, to say that we think of him, and shall ever to the end of our lives think of him, with reverence for his varied learning—with admiration for his exceeding modesty, candour, and impartiality—and with gratitude for the mildness, the urbanity, the kindness, which, whether as his pupils, or as his visitors and the partakers of his hospitality since we have ceased to be his pupils, we have ever experienced from him. Especially I may be allowed, when speaking on behalf of my brother ministers, to thank him for the respect which, in our instance, he has always paid to the rights of the human mind—for the care with which he has always abstained from attempting to influence, to bias our inquiries—for having so constantly set before us "the truth" as that which ought to be the object of our desires and our endeavours —and for having so regularly reminded us of our responsibility to the God of truth for the manner in which we used the opportunities and means which God has given us of attaining to a knowledge of the truth. We know that in this age and country there are many persons who cannot understand how this should be the duty of a theological tutor, many who would have him not only superintend and assist the studies, but anticipate and provide for the conclusions of the pupils, who would have him do his utmost to make the succeeding generation, in all its opinions, in all its feelings and sentiments, no more than an exact counterpart of all preceding generations. We all appreciate and thank him for the manner in which he has discharged his sacred trust in respect to us. We can thank him, and I am persuaded that we all of us do thank him, for the entire absence of dogmatism which there has ever been in his instructions to us. We thank him that, instead of labouring to make our minds the passive recipients of his own or of other men's opinions, he has sought rather to awaken in us the love of truth, and the disposition to seek for and to follow the truth, wherever it may appear to be found, and wherever it may seem to lead us. Yes, my dear Sir, [continued Mr. Robberds, turning to Mr. Wellbeloved] we do thank you for this; and we feel that in this you

have woven around our hearts a bond which no subsequent difference of opinion between you and ourselves ought to break or weaken. We feel that of whatever churches we may be members or ministers, or even if we can find no church with which we can conscientiously connect ourselves, we could, not less appropriately than now, join in this testimonial of respect, of esteem, of veneration, and gratitude; for, my dear Sir, from you we received the impulse to make the truth our object, and from you we received the impression that there can be no nobler, no more sacred object for the human mind to pursue than truth. I will only add, what I am sure I may be allowed to add, when speaking on behalf of my brother ministers, or indeed of all, whether ministers or laymen, who have been educated by our venerable friend, our earnest hope and prayer, that he may long be spared to enjoy the recollection of the successful manner in which he has performed the duties of his important office; that he may long be spared still to teach us, by communicating to the public the results of his own studies; and also still to teach us all, and society at large, the calmness and serenity which may be diffused, by devotion to such studies, over the evening as well as over the meridian of an active and useful life.

The Rev. Charles Wellbeloved then rose, evidently much affected, and for some moments almost overpowered by his feelings, and when the loud and long plaudits which greeted him had at length ceased, he addressed the meeting in the following terms:—Mr. Philips, Mr. Robberds, and gentlemen, my highly valued and most respected pupils that have been, it is not, I assure you, a mere formal, empty profession that I make, when I declare that I cannot express to you the sentiments of my heart on this most interesting occasion. "Out of the abundance of the heart," we are told upon the highest authority, "the mouth speaketh;" but the abundance of the heart may be so great, that the mouth may not be able to give it proper utterance. This I knew would be my case, if I trusted to the inspiration even of such a moment as this; and in consequence of that, I have previously thrown together the thoughts which arose in my private study, anticipating that I should not be able even to utter a

word unless it were prepared beforehand. But I felt—it is very extraordinary, but so it is—I felt it all before, and my feeling at present is that rather of disease than of nature. I cannot weep, as everything that I have heard ought to make me weep. It has dwelt upon my mind, and it has incapacitated me from giving proper utterance to the feelings that I have and that I ought to express. How can it be otherwise, than that I should be unable fully to express the thanks of my own heart? I should be unworthy of the extraordinary tribute of respect which I am now receiving, if I were not overpowered by it. You will give me credit, I am sure, for all those emotions which a heart in its right place, and a heart properly disciplined, must in such circumstances feel, but which I cannot fully describe. I must refer you, therefore, to your own breasts, in order that you may judge rightly of the state of mine. Great, very great as is the kindness which has prompted you to offer this testimony of your esteem to me, my gratitude on receiving it, I trust you will believe, cannot be less. The hearts of those who have given, and the heart of him that receives, I am confident, must truly respond to each other. Accept, then, my offering of thanks, my dear friends—that offering which I can present you in words; imagine all that is possible of kind and grateful feeling, which no words can express. Had I been permitted to retire from the situation I have so long held, in the same silent, unmarked, and unostentatious manner in which I entered upon it, I should have been perfectly satisfied; assured, as I could not fail to have been, by what I had experienced during the whole of that long period, from, I will not say every individual, but from the great majority of all those who have been under my care, from the experience that I had of them while they were in the college, —I was sure that I should carry with me into retirement all the affectionate regards of those with whom I had been so happily and so long connected, that I deserve to possess. My habits and feelings would have led me to prefer this, if the choice had been left to me; but your kindness would not suffer that; and since I know that it is the most gratifying to you, if on no other account, on this alone, it must be most gratifying to me. I need not

assure you, that I shall ever most highly prize this costly token of your kind regard so long as life or the power of perception shall last, not for its own sake, not on account of its intrinsic value, great as it is, or of the beauty of its workmanship, but for the sake of the testimony it bears, in that beautiful inscription, of your approbation and esteem. "*Laudari a laudato viro*," was of old, and must ever be considered, a high and enviable distinction. You have conferred this distinction upon me; and this splendid gift will ever remind me of the honourable privilege of being respected and esteemed by those who are themselves, in their several stations, esteemed and respected by the wise and good around them; whose character for intellectual and moral worth is such as to reflect true honour on all who are the objects of their praise and friendship. This token of your esteem will be highly valued by me as a pleasing memorial, also, of my long-continued connexion with an Institution, from the most zealous friends and supporters of which, I have received such numerous marks of kindness and friendship; which has also been the means of uniting me, in ties of the purest friendship, with many of the most excellent of the earth, and of continuing and strengthening the ties of valuable and early friendship. Nor shall I ever look on this memorial of your kind regard, I trust, without feeling my gratitude excited and increased towards that great and good Being, whose providence has enabled me to exercise so long, and with so little interruption, that portion of talents which it has pleased him to grant to me, in promoting the interests of Scriptural truth and virtue; in endeavouring, I hope not unsuccessfully, to communicate religious information to those who were willing to receive it; and in aiding many to become the guides and instructors of others in the attainment of true honour and substantial happiness in this world, and of life eternal in the world to come. And at the same time the conviction, which I now so strongly feel, and which I shall, I am persuaded, ever retain, that this testimony of your regard and esteem far exceeds my deserts, will keep alive in me that humility of spirit which is becoming in every one, however extensive his knowledge and brilliant his talents, and especially becoming in him

who now thus imperfectly addresses you, and who claims for himself no other merit than that of having laboured to the utmost of his ability to serve the best interests of those who have been confided to his care, with fidelity and diligence, as ever in his great Task-master's sight. And now, my kind and valued friends, I entreat you once more to accept the best thanks I can offer—thanks very inadequately, very imperfectly expressed—for this splendid testimony of your esteem and approbation, and for having added so much to its value by your assembling here on this occasion in such numbers, at, I fear, no little trouble and inconvenience to yourselves. And may God Almighty grant you all, his choicest blessings in this life, and unite us all again, in the bonds of uninterrupted and everlasting friendship, in a better world, when this life shall have passed away.

[The applause which might have been expected again to greet the respected and honoured guest of the evening, on his resuming his seat, was checked by a deeper feeling; many of the older ministers and lay students present were much affected; and the emotions of all present were relieved by a silent pause of a few moments, during which the ladies retired, the whole of the company standing as they left the room.]

Christian Unitarian Church, Aberdeen.—This church was opened for the worship of God the Father Almighty, through our Lord and Saviour Jesus Christ, on the 9th of August. The weather was exceedingly propitious, and long before the time of service, the pews, aisles, and lobbies of the church were crowded. Hundreds of persons were unable to get even within the outer gates; and throughout the day the audiences were large and deeply attentive.

The Rev. J. Cropper, the minister of the church, commenced the service by giving out from a selection of hymns for the occasion, one composed by the Rev. Wm. Gaskell of Manchester. The Rev. Dr. Montgomery of Belfast, read the Scriptures and prayed. The Rev. G. Harris of Glasgow, preached from 1 John iv. 14–16, on the Fatherly character of God, as expressed in nature and revelation, and its vital importance as a doctrine of

faith and consolation to the Christian believer. His discourse, as usual, was listened to with intense interest, growing manifestly to its close, as the preacher solemnly and eloquently dedicated the place they were assembled in, to the worship of the One, True, and Living God, the Father, through our Lord and Saviour Jesus Christ.

In the afternoon, Dr. Montgomery performed the whole service, taking for his text, Acts xxviii. 22. From this he took occasion to show what were the peculiar doctrines of Unitarians, and to contrast them with those of the Church of Scotland, as expressed in the Westminster Confession of Faith, and in the works of some of their most eminent divines. The illustrations on both points were exceedingly striking; and the contrasted statements between Calvinism and Christian Unitarianism, must, we feel persuaded, have made a deep and lasting impression on the minds of the audience. Mr. Harris conducted the introductory service in the evening, and Dr. Montgomery preached from Romans xiv. 12, 13. He stated, and replied to, the charges usually brought against Unitarians, with a force and eloquence it has not been our privilege ever before to listen to; and we are happy to know, that some who were our opponents were led by this discourse to think more favourably of our doctrines.

The choir was assisted by a beautiful seraphine, hired for the use of the church. A calm and sustained dignity characterised the devotions of the day. Collections in aid of the funds of the Society were made at each service, amounting nearly to £30.

The church is a handsome edifice, from a design by Mr. James Simpson, builder, and displays a very correct and chaste taste. The architecture is of the Grecian order, and few Dissenting places of worship possess more claims to attention, both for its simple elegance and general fitness for the purposes of public worship. The church stands back from the line of street about ten feet, and is enclosed by a neat iron railing. In the front, and over the entrance-door, is a tablet with the inscription—"Christian Unitarian Church, 1840." On each side of the entrance, there is a large and beautiful window, in imitation of the zinc windows, but made of wood (which *is conceived* to be much stronger), glazed with obscured

glass, and having all round the outer edge purple stained glass, which has a most pleasing effect. Over the entablature there is a square pediment, supported by two handsome Grecian scrolls and wreaths. The interior is in excellent keeping with the exterior. In the back are two windows similar in form to those in front, between which is placed the pulpit, having on either side a simple yet neat gas bracket. From the ceiling, in the centre of the church, hangs a chandelier, with eight branches and forty burners, surrounded by a simple device of the rose and thistle. The ceiling is a very elegant piece of plaster-work, being divided into sunk pannels, and having at each intersection a ventilator, overlaid by an ornament representing the rose and thistle. The dimensions of the church are 50 by 43 feet, inside measure.

On Monday, August 10, the Trustees entertained the ministers to dinner, at Mollison's Hotel, and an interesting and happy evening was spent. On the Sunday following, August 16, Mr. Harris conducted the whole services, forenoon and evening, when the church was again crowded by most deeply attentive audiences.

J. C.

TESTIMONIAL OF RESPECT TO THE REV. ROBERT WALLACE OF CHESTERFIELD.—On Sunday, Aug. 9, the Rev. R. Wallace preached his farewell sermons to the congregation with which for a quarter of a century he has been connected; in the morning, from 1 Thess. ii. 13; in the afternoon, from Acts xx. 27. The place of worship was crowded to excess, persons of various religious denominations assembling to show their respect to the excellent and esteemed preacher. On Monday afternoon, Aug. 10, upwards of two hundred and fifty persons sat down to tea on the lawn in front of the residence of Robert Malkin, Esq. at tables erected in the open air.

After tea, when the company had continued in friendly conversation for some time, Robert Malkin, Esq. thus addressed the assembly,—

My friends and very kind neighbours,—I am glad to see you on this occasion, and when I look upon the respectable assembly drawn together, I am pleased to think

it is an evidence of the kind and friendly spirit that prevails, and an indication of the harmony which exists amongst us as a religious society. It will be remembered by many now present, that, on a somewhat similar occasion to that on which we are now met, I was zealous that the memorial then proposed to be given to our revered pastor, Mr. Wallace, should equally mark our veneration in the real value and the ornamental character of the article of our choice. Circumstances having taken place lately by which, I lament to say, we shall lose the advantage of his counsel and distinguished talent, it is proposed as a farewell proof of the esteem in which he was held by his flock, that he shall take with him a pledge thereof. It is in the hands of Mr. Atkinson, who will now make the presentation. Although I have not taken so prominent a part in this as in the former presentation, it has equally my warm approbation.

Mr. Atkinson then got up, and, addressing Mr. Wallace, said,

Sir,—In compliance with the request of Mr. Malkin, I rise to perform the duty that has been assigned to me by this congregation—a duty which I should have been glad to have seen imposed upon some older and abler member. But having been requested to undertake it, I do so with readiness and pleasure—a pleasure, indeed, not unmingled with regret, that an occasion for our assembling under the present circumstances should ever have occurred. Yet, since we now meet for the last time as pastor and flock, it is with pleasure I perform a duty which consists in giving expression to the feelings of satisfaction which in these relations have subsisted between us. I have been deputed by the congregation of the Elder-yard Chapel to present to you, in their name, this silver inkstand, as a parting token of their profound respect for your general character, and a slight proof of the deep sense they entertain of the value of your services as their minister for a period of five-and-twenty years. Of the value of these services it is unnecessary for me to speak, they are known to, and highly, if not adequately, appreciated by all the members of this congregation, and it would be useless for me to attempt to convey to you *their* sentiments on losing them. I shall not therefore

attempt it. I shall merely say, that the feeling entertained by them is one of unfeigned regret. This feeling of regret is qualified, however, by the consideration, that though your valuable labours are about to be withdrawn from them, those talents and energies which you have hitherto employed for their peculiar benefit, are now to be transferred to a sphere of more extensive usefulness, where they will still be exercised for the furtherance of objects dear to this congregation. I will therefore conclude, in their name, by requesting your acceptance of this small token of their esteem and gratitude; and may you long live in the possession of it, and be an ornament and an honour to the arduous and distinguished situation to which you are called away from among us.

The Rev. R. Wallace addressed the assembly as follows:—My Christian friends, the occasion on which we are assembled cannot fail to excite within my breast feelings of deep regret at the termination of a connexion, which has now existed, with uninterrupted harmony, between you as the members of a religious society, and myself as your minister, for a period of five-and-twenty years. At the same time, I am happy to think, that, while circumstances have occurred, which have led to my resignation of the pastoral office among you, we part without any abatement of Christian affection on either side; and that, on my retirement, I receive an unequivocal proof of your approbation of my past services as your minister, and of your continued interest in my prosperity and usefulness. The gratifying manner in which you have testified your regard for me, and the substantial token of that regard, with which I have now been presented, will leave upon my memory enduring traces of your kind attachment; and will operate as an encouragement to me in the arduous office to which I have been appointed, and upon the duties of which I expect shortly to enter. If I had followed the dictates of my own inclination, I should have continued to pursue the "noiseless tenor of my way" in this quiet town, with which I have formed so many interesting associations, and in which some of the happiest years of my life have been spent. But when the voice of duty calls, personal feelings must give way, and the requisite sacrifice must be made at whatever cost.

This, I can truly and unaffectedly say, is the situation in which I now find myself. To discharge in a faithful and unostentatious manner the duties of a Christian minister, and to pursue, with as little interruption as possible, the studies connected with my profession, are the leading objects which I have had in view, during my residence among you. I know the dangers which accompany popularity, and the tendency which it has to destroy the simplicity of the Christian character. There are few minds upon which it does not exercise a more or less pernicious influence. For these reasons I have never sought it. My highest ambition has always been, to make myself useful, wherever it might please God to call me; and I hope you will give me credit for sincerity when I assure you, that this has been my chief motive in accepting an appointment, which will necessarily withdraw me in some measure from the privacy which I love, and in the studies and pursuits of which, all the little reputation which I enjoy has been acquired. The profession of the Christian ministry, in the religious body with which I stand connected, was the object of my early unbiassed choice; and of that choice, I bless God, I have never had cause to repent. When I entered upon the duties of the pastoral office in this town, it was with an earnest desire to extend the doctrines of pure and unperverted Christianity; and to enforce, to the best of my ability, those great and saving truths which are contained in the Gospel. In the exercise of that unrestrained freedom of thought and of speech, which it is the happy privilege of ministers of our denomination to enjoy, I have made it my study to withhold from you nothing which could contribute to your spiritual improvement; and if my labours in this way have been attended with any good effect, I desire to be humbly and devoutly thankful. I have now been confirmed, by the study of many years, conducted under a deep sense of responsibility, in all the views which I entertained respecting the leading doctrines of the Gospel when I first came among you. The more I have reflected upon them, the more I have learned to feel their value and importance; and I am persuaded that I can have no better wish either for you, or for myself, than that we may live and die in the

steadfast and practical belief of them. "I have not shunned to declare to you all the counsel of God," as far as I have been able to discover it myself; and on a review of my labours in this town, I rejoice to find that something has been done to promote the cause of our common Master. Still we are "a sect everywhere spoken against;" nor does the present state of opinion afford any reasonable prospect of a change for the better, as regards our position in the religious world. Many are prevented from embracing our views by an ignorance of their real nature; and others, by whom they are secretly held, refrain from an open avowal of them. In all this there is undoubtedly matter for regret, but no just ground for despondency; for if, as we are conscientiously persuaded, our religious opinions rest upon the firm basis of reason and Scripture, we need entertain no fear respecting their ultimate triumph. It is something to be enabled to say, that, amidst many discouraging circumstances, our cause in this neighbourhood has neither retrograded nor remained stationary. Gratifying instances have occurred, during my connexion with the Unitarian body in Chesterfield, in which prejudices of long standing have been removed; and in which the vacancies occasioned by death, and other unavoidable causes, have been supplied, by the accession to our numbers, of pious and estimable individuals from other religious denominations. On my removal to other scenes of labour and usefulness, it is a source of no small satisfaction to me, that I leave you not less cordially united, as a band of the great Christian brotherhood, than I found you; and it is my earnest prayer at the throne of grace, that the same spirit of unanimity, by which you have hitherto been distinguished, may continue to animate you, and that the God and Father of our Lord Jesus Christ may aid you in the faithful discharge of your duty, and crown with his blessing your efforts to know and to do his holy will. Remember, that a correct faith will avail but little in the absence of a corresponding practice; and rejoice not in the spread of any religious opinions, however rational and scriptural, so much as in the diffusion of a Christian spirit, and in the promotion of that "holiness" of heart and life, "without which no man can see the Lord." The faithful minister of Christ, although he may

feel it to be his duty occasionally to dwell upon the doctrines of the Gospel, will be more particularly careful to enforce the observance of its precepts, and will make it his habitual aim to encourage among his hearers, the formation and growth of the Christian character. Such, I believe, you will all bear me witness, has been the principle by which I have been actuated, as your minister. "But to err is human;" and none of us can claim an exemption from this common infirmity of our nature. There have doubtless been times, when I have fallen short in the performance of my duty, and failed even to realise my own conceptions of the office of the Christian ministry. I can truly say, however, that I have laboured, to the best of my ability, to deserve well at your hands; and that, in all things, it has been my prevailing desire, to show myself "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In the selection of a future pastor, your choice has fallen upon one, whose family has long been attached to the Dissenting interest, and who reckons, in the line of his paternal ancestors, an individual, who was honourably known as the colleague, first of the Rev. Samuel Bourn, and afterwards of the Rev. Dr. Priestley, in one of our most flourishing congregations, more than half a century ago. I may be excused too when I state, that my successor received the principal part of his school education under my own roof; and that the favourable opinion which I had been led to form of his qualifications for the pastoral office, from my own knowledge of his disposition and character, has been amply confirmed by the reports which I have received, from other quarters, of his talents for ministerial usefulness. I trust that your advancement in Christian knowledge and piety will be steady and progressive under his ministry; and that the sacred relation, which he is about to sustain towards you, should it please God to bless him with the requisite degree of health and strength, will extend through many, many happy years. "And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified." Accept my parting wishes for your prosperity as a congregation, and for your happi-

ness as individuals. In one word, FAREWELL!——In the few remarks which I have now made, I have purposely confined myself to those who have been regular attendants upon my ministry; because it is to them that I am indebted for the beautiful present which I have just received, and because this meeting is so far a strictly denominational one. But I see around me, in the capacity of visitors, others, with whom I have been in the habit of interchanging the offices of kindness and of friendship. To those I beg now to offer my thanks for this parting mark of respect. My best wishes attend them, and all with whom I have lived upon terms of intimacy or of civility, during my residence in the town and neighbourhood of Chesterfield, of which, I trust, I may venture, without profanation, to say, as was said by the Psalmist of old, in reference to his beloved Jerusalem—"for my brethren and companions' sakes, *peace be within thee!*"

A Purse, containing twenty sovereigns, was afterwards presented to Mr. Woodhead, who for many years has filled various important offices connected with the Congregation, in testimony of the high approbation of the Congregation for his very efficient services.

After the presentation had taken place, some of the company walked in groups about the beautiful grounds which had been thrown open for the party with so much frankness and cordiality by their generous owner; others remained at the tables in conversation. At a later period several appropriate hymns were sung, which, from the "stillness of even," and the interesting nature of the meeting, had a very pleasing and solemn effect. Great praise is due to the ladies and gentlemen who undertook the management of the arrangements for the evening; everything having been conducted so as to prevent the slightest confusion, and to secure the comfort of every individual, in so large an assemblage. About nine o'clock, the company separated.

On Tuesday morning, Aug. 11, the Rev. R. Wallace, with his family, left Chesterfield for Manchester, where, in a short time, he will enter upon the duties of his new and important office, as Theological Professor in the Manchester New College.

GREENOCK UNITARIAN CONGREGATION.—This congregation held a soirée on Wednesday evening, the 19th August, at which nearly ninety persons were present, consisting of the members, and friends, and visitors from different parts. On the motion of the Rev. Thomas Cooper, minister of the congregation, the Rev. George Harris of Glasgow was called to the chair, who opened the meeting with prayer. After coffee, the Chairman returned thanks for the honour conferred on him, of presiding on the occasion. He said, he was glad—he was always glad—to unite with his brethren in the promotion of a good work. He remembered the last time he was present in that hall (the Gardeners' Arms), he then witnessed a very different scene from that now before him. He then listened to the incoherent rhapsodies and pitiable ravings of fanaticism. He then heard Armstrong of British Reformation Society notoriety, and Tait, and others. He witnessed their writhings of body, and contortions of countenance, and outcries wild, and wailings, and denunciations of all, save their fraction of Christendom. He impugned not the honesty of the men's motives. On the contrary, some of them had shown, by their relinquishment of former stations in the Church, that they preferred their convictions to a life of honour, emolument, and ease. Yet such a miserable scene of delusion and fanatical extravagance, he hoped he should never have the misfortune to witness again. He now stood in a very different scene. He was surrounded by men and women, met together to spend an evening in rational communication of thought, and social cheerfulness. He rejoiced at such meetings, because they were calculated to disprove the false and injurious notion, that religion was necessarily a gloomy subject, and forbade innocent pleasure. He was reminded also of the first time he came to Greenock, about quarter of a century ago, to preach Unitarianism. He then knew not a single professor of Unitarian sentiments. And now, though his ardent wishes for the future increase of believers in that pure and ennobling faith, had not been so completely realised as there seemed reason to expect, yet, on contemplating this comparatively large and respectable assembly, he could not help being sensible how much had been done;

he could not but feel that they had reason to thank God and take courage. Mr. Harris then, with his usual emphasis, expounded, in a short address, the advantages of Unitarian Christianity, as a free, an elevating, and generous faith; and concluded by calling upon Mr. John Henry to propose the first resolution, which was seconded by Mr. M'Intyre:—"That the Greenock Unitarian Congregation welcome the Rev. Thomas Cooper as their Minister, and earnestly wish success to his labours to promote pure Christian doctrine and practice,—to teach, after the model of Christ's teachings and the example of that righteous One, a rational, comprehensive, and practical religion, suited to the wants and capacities of humanity; producing peace on earth, and rendering glory to the Almighty Father; forming its subjects for the proper reception and employment of the gifts and facilities for happiness of the present life; fitting them for enduring its evils and overcoming its temptations, and preparing them, by patient perseverance in well-doing, for future glory and immortality."

To this Mr. Cooper replied as follows:—Mr. Chairman, I beg to assure you, and this respectable company, that it is with great and heartfelt satisfaction that I rise to acknowledge the sentiments of good-will and Christian sympathy contained in the resolution now adopted. They are not mere words of course which I now use. I speak nothing more than I really feel and literally mean. We are met, on the present occasion, to speak the truth, and not to pass empty compliments. The welcome thus publicly given to me by the Unitarian congregation of this town, is most grateful to my feelings; and I beg to return my most cordial thanks to that Christian body, for this mark of their favour and approbation. They have called me to fill an important and highly responsible situation; and though our engagement is, of necessity, of a temporary nature, I hope and pray that it may result in good. I am deeply sensible of my defects, but I promise that no effort shall be wanting on my part to make up for the deficiency. I came to this country a perfect stranger, and it is only now that I begin to see and feel my way. Time will give me experience; and I hope, with the blessing of God, and the zealous co-operation

of my friends, we shall be able to realise the benefits of Christian association. One thing is certain—that is, we must all put our shoulders to the wheel. We must have "a long pull, a strong pull, and a pull altogether," if we mean to accomplish anything valuable. We have many and great difficulties to contend with. The popular voice is against us, and we are deemed the common enemy by all other Christian sects. However divided in other respects, Churchmen and Dissenters are united in their opposition to us. Now, of this we should not complain, if we met with fair play. We pretend not to infallibility; we know we are but men, and have our prejudices as well as others; we do not say that the whole truth is certainly with us, and that without any mixture of error; we allow that we may be wrong, and we are open to conviction. We do not object to *fair* opposition. Controversy, honestly conducted, we never shun. We believe it to be a promoter of the discovery of truth. But we remonstrate against misrepresentations and false accusations on the part of the *orthodox*, as they modestly term themselves; men who are partakers of one common nature with ourselves, and who, therefore, we humbly think, are quite as open to mistakes as others. They lay claim to superior sanctity, and to a superior knowledge of the Scriptures; but are they really better than others? Men are more to be estimated by their works than by their creeds; and it is vain for people to preach orthodoxy, if they are guilty of bearing false witness against their neighbours. When our calumniators, however, are the dupes of other people's misrepresentations—when they are honestly but ignorantly prejudiced against us,—while we cannot altogether excuse their readiness to receive misrepresentations, we yet pity the miserable condition of uncharitableness which they suffer themselves to be betrayed into. But what shall we say of men who caricature us in the pulpit and from the press? Writing and printing are deliberate acts; and preaching either is or ought to be so too. Our real opinions are avowed with sufficient openness, and they have been explained to all capacities in a thousand different volumes. There is, therefore, no excuse for persons of this class, who are guilty of the offence of which we complain. They sin against light

and knowledge, for the sake of bringing into discredit a system of faith, which it is fair, under such circumstances, to assert they cannot meet with argument. Our course, however, is clear. We must not content ourselves with complaining. We must be up and doing, and strive by all legitimate means to counteract the baneful influence of these obstacles to our cause. If we are the sect everywhere spoken against, we have still many advantages. We have common sense on our side, as well as numberless plain declarations of Scripture. All that is really essential to our scheme of Christian doctrine may actually be expressed in the very words of the Bible. We need not the help of human creeds and catechisms to explain what we mean. Give us the Bible, and we have got the book we want. We build upon Christ and his Apostles; and it is a first principle with us, to yield to others the liberty we claim for ourselves. We take up Christianity, not as barren speculation, but as the truth of God, capable of making us holy and happy here, and of preparing us for worlds beyond the grave. We regard the diffusion of Unitarianism, because we believe it to be the true Gospel, as a public good; its tendency is to elevate the mind, to improve the character, and to fit all who truly receive it, to pass through life usefully and happily. I again thank you, my friends, for the kind welcome you have given me, and renew my pledge to be diligent and constant in the fulfilment of the duties of my office. I again remind you of the need of cordial and constant co-operation, if we wish to be successful in our efforts. Relying on your zealous and sustained support, I look forward to the continuance of our connection, as a season of great usefulness and happiness.

The Rev. James Forrest then proposed the following resolution, which was unanimously received:—"Mental and Moral Freedom: may the mind of man completely disenthral itself from every unlawful and injurious dominion,—from the tyranny of ignorance, superstition, and vice—from the restraints, intimidations, or bribes of any being, or party, that would control free inquiry, or claim lordship over the consciences of their brethren; may opinions cease to be swayed by local fashion, or derived from unexamined tradition, or formed by the dictates of

rulers, or founded on the example of a multitude; may the right and duty of fearless, free investigation into all matters of truth, virtue, and religion, be asserted and acted upon universally; and may the only acknowledged influence in forming the judgment and character, be that evidence which convinces the reason, and that moral excellence which carries pure persuasion to the heart."

In supporting this resolution, Mr. Forrest spoke as follows:—

For two reasons, I regard freedom of mind—the unfettered power of thought—the full right of every man to investigate, deliberate, and decide for himself, on all matters of opinion, and honestly to assert what he conscientiously believes,—as being, of all kinds of freedom, that which is most worth prizing, and most worth contending for. Of my reasons for this preference, one is this—that every man's own mind, the condition of his own soul, is that which most intimately and dearly concerns him, while it is also the most permanent object of his interest, whatever other interesting objects he may casually gain or lose. What would it profit an individual, though he were to gain the whole world, and yet possess not his own soul in freedom? What would it avail him to be a member of the most liberal nation, under the freest government existing, or that could exist, if his own mind were enslaved, whether by ignorance, superstitious fear, or corrupt habits within, or by priestly or social dogmatism, the mere force of fashion, unexamined traditional influence, or any other spiritual despotism without? Mental and moral freedom is every man's dearest right, and should be contended for as his paramount good.

But this is not my only reason for placing mental and moral freedom foremost amidst the various forms of liberty which we should seek to establish and maintain. I have this other ground of preference: mental and moral freedom is the parent and supporter of all other freedom, domestic, social, or political. The freedom of the individual mind is the best and only sure foundation of liberty in families, in social circles, in townships, in nations, in the conduct of peoples, in the relative acts of governors and subjects. If there exist in a nation poli-

tical and social liberty to a certain extent, that extent must be proportionate to a previous power of free thought in the individuals composing it, and depends for its maintenance on the degree of popular recognition and exercise of the right of free inquiry, and the duty of moral independence in the formation and publication of opinions. The more that liberty of intellect and conscience is understood, asserted, and practically acted upon, there cannot be a doubt that the more will social liberty advance to its perfection, will political administrations become just and good, and nations feel that they are free.

Holding, for these reasons, the vast, the supreme importance of individual mental and moral liberty, it is with pleasure that I address you on this great and interesting subject. The more I consider it, the more I feel its importance, and the necessity of its being frequently brought forward to public view, and urged upon public attention. For, clear as the principle is which I am asserting, it is far from being recognised to the extent that it ought. The merits of the sentiment which I have read, are not so deeply felt as they should be. It is right and necessary, therefore, that, as often and as suitably as possible, we should give expression and publicity to our own feeling on its behalf, endeavouring by persuasion to convince others of its worth, till all at last shall become truly sensible of the supreme value of mental and moral liberty, and every soul of man be made free by its own exertions and activity from every foreign usurpation over its rights, and from all internal vassalage to slothfulness, ignorance, vice, or superstition.

Of all false claims that men have ever put forth, that seems to me the most preposterous and arrogant, the most daring and unjust, which pretends to dominion over the thought or conscience of another,—which avers, because *I* think thus, you *must* think so also; because *I* have set up certain objects in my heart to worship, *you*, whether you are convinced of their truth and worth or not, *must* go and do likewise. Yet this false and injurious claim of some over the intellect and consciences of others, has been actually asserted, pleaded, and contended for. And to put it in practical operation, intimidations have been used, prosecutions have been raised, social rights and

privileges have been denied, dungeons have been filled with captives, and the fires of martyrdom have been kindled. Nor is the claim withdrawn in our own day, though its instruments are less atrocious than in the half-barbarous times of our fathers. The claim is still put forth, and has still its instruments, though more conformable to modern ideas. Be its instruments, however, what they may, the injustice of the pretension is the same, and it ought ever to be strenuously resisted and repelled. Whether the organ of tyranny over conscience, the means of crushing freedom of inquiry and individual conviction, be the anathema of the pulpit, the threatened excommunication of a session or a conference, the scowl of a master or employer, the interference of an elder or deacon, or even the command of a parent,—all such usurpation of its right, the individual mind must disown and resist, if it would be truly free, if it would truly maintain its own right, and do its duty to itself.

I cannot examine here all the futile pleas that have been produced to support the claim of dominion over another's mind. The pretended infallibility of the dominant party is one. There *is* a Church, the heads of which distinctly maintain, that they are infallible, and therefore such guides of the consciences of others as must not be disputed with. The same argument is more or less directly assumed by other domineering conclaves. If they do not precisely say they are infallible, they say or think they *must* be right, and you or I who differ from them *must* be wrong; and they claim to be the indisputable judges of the difference, and determinators of the consequences. This plea, however, being a mere assumption, stands in need of no confutation.

Another excuse for interference with the freedom of mind, is equally futile, though it takes charity for its shield. It is contended, that provided we save our neighbour's soul from everlasting destruction, it is little matter what terrors or what force we employ to effect that great end. Compulsion, it is said, in such a case, would be truest charity. The liberality, on the contrary, which leaves unfettered another's inquiry, and thus exposes him to the risk of destruction, it is maintained, is only a symptom of our indifference for our neighbour's eternal happi-

ness. Such is the charity of religious intolerance! Such is the charity of those who deem free thought a snare, and fear lest men should receive too much light! Such charity, if it were universally prevalent, would make of earth a world of strife, in the attempt to people the heaven of peace. Thank God, such charity is but partial in its operation. May it never be more extensive than it is! May its end be nigh! What a false view of the soul's salvation have we here! What, I ask, is the soul's salvation, if it be not the energy of a man's own mind actively exercised in working out its own deliverance from ignorance, from sin, from superstition, from a fearful and dependent temper, ay, and from this very compulsive proselytism? What is salvation, but the soul unfettered, free, and active in the use of its powers—by its own energy acquiring knowledge, conquering vice, pursuing virtue, maintaining its convictions, supporting the honest independence of its career? On the contrary, to subdue inquiry, to overrule the convictions, to enslave the active energy of the soul, cannot be salvation, cannot be charity. This plea, therefore, of charity, like that of infallibility, must fall to the ground.

But another supporter of spiritual dominion arises, though its effect is not altogether so direct as the preceding. It is the plea for an established religion. It is contended, that not for the good of an individual indeed, but for the good of a nation, its government must patronise some form of religion or another,—must support its churches, and invest its ministers with parochial powers, otherwise it will fail in its duty to the nation's interests. But this, indeed, it is argued by some of its advocates, is not a restriction, nor intended as a restriction, upon free thought. And certainly I grant that it need not directly be so. A State Church need not directly dictate to the conscience of an individual, though in how many cases has it done so—in how many cases has an established sect been actually *intolerant* of dissent! Waiving this, however—admitting that complete tolerance were the order of the day—still I ask, has a church, which is connected with state power, no tendency indirectly to sway the opinions of individuals? Does it offer no premium to one mode of thought over another,

and that, too, upon matters which are subjects of grave dispute? How far worldly motives have made proselytes or adherents to a Church which the State has patronised and supported, would be indeed a melancholy and painful story to tell. Nor are any of the arguments for State support of a religious sect, at all satisfactory. Let rulers be as moral and religious as they should be in their conduct—let them exhibit the sincerity of their piety, by their regard for human rights and interests, by their justice and moderation—let them look to the deficiency of school education among large masses of the poor or ill-paid of the community, and see whether they can remedy the deficiency by public assistance, without mixing up with this any sectarian purpose—let them do this; but the moment they proceed further to select a sect for their patronage, endow it with livings, throw wealth and power in its path, and thus give it a worldly superiority over other sects, and other modes of thought, they are then out of their province, and instead of attending to their proper affairs, they are indirectly engaged in checking free inquiry, and cherishing moral subserviency. What I have said concerning State patronage of a sect, I have uttered with no intention unnecessarily to encroach on a topic which is so generally canvassed, which is exciting so much attention, and of which so many illustrations are abroad. I have simply referred to it as bearing upon my present subject, *viz.* mental and moral freedom, which it tends indirectly to control and repress. Churchmen smile at the diversity of opinion in the American States, where there is no established sect. But that very diversity, as it proves freedom of mind to be greater there than here, is not a subject of scorn, but the result of a condition which I would were ours also! Diversity of free, honest, independent opinion, is a greater blessing surely than the uniformity of a religious creed, of which thousands make a hollow or a heartless profession, in order that they may not be classed as Dissenters, heretics, or infidels.

But, my friends, when we have secured our freedom against the direct encroachments of spiritual intrusion, and resisted and overcome the indirect influence of an ecclesiastical hierarchy, supported by the wealth, and

power, and patronage of the State,—we shall not yet be freemen truly, unless we guard ourselves also against some other encroaching influences—against the spell of our fathers' traditions, unexamined—against the example of a multitude, carrying us heedlessly along to certain modes of thought and feeling—against the power of that greatest of despots, fashion. Man is a social being, as well as an individual. He derives incalculable benefits from society, yet he is liable also to perils from it. His fellow-men instruct and inform him; without this, how poor would be his knowledge! But there is danger lest they make him a servile scholar, a mere passive tool. He who would be truly free, must listen to the instructions of others, yet fearlessly consult his own judgment, referring to his own soul as the supreme decider of his doubts and questionings. He must be awake to the impulses that are abroad on the earth, and yet he must not be borne slavishly along by the current. He must observe what others conscientiously do, and yet recognise no moral rule but his own enlightened conscience. By steering this course, we shall reap the advantages of a social existence, while we defend ourselves from its perils. The knowledge and example of others we shall thus beneficially receive, without subjecting ourselves to their dominion.

True mental and moral freedom is a work of no small labour. It is not to be trifled with. It is a result of continual watchfulness and exertion—of unceasing activity and contention. Not to speak of what is without, there is ignorance within to be vanquished by progressive knowledge; there are passions to be subdued and controlled by firm adherence to conscience; there are gathering clouds of superstition to be dispelled by the light of devotional love. If the enemies within, as well as those without, be not subdued, they will subdue us; he only is the freeman, who resists and vanquishes them all. Spiritual emancipation is a great object, and worthy of great labour to maintain it. It is, in fact, the proper life and exercise of the soul. And every other freedom, social and political, must ultimately flow from it, and be secured by it. What great, what permanent good can we expect without it? So far as we, my friends, are mentally and

morally free, let us stand fast in our liberty. Let no man take it from us. And let us extend the freedom of mind by all lawful means of persuasion, and by resistance to every unjust aggression.

The following sentiment was then read by Mr. James R. Henry, and adopted by the meeting:—"That this Congregation express their sympathy with the Paisley Unitarian Congregation; their admiration of their long-sustained zeal and progressive course; their pleasure in seeing two of their pastors, Messrs. Dunlop and Callender, along with others of the brethren, this evening; and their cordial desire for their continued prosperity, and for the further extension of free and enlightened religion in the upper ward of the county."

In replying to this resolution, Mr. Christopher Dunlop of Paisley said, next to the approbation of God and a good conscience, the approval of his brethren was a cheering gratification and encouragement. He noticed certain grounds of attachment between the free inquiring Christians of Paisley and those of Glasgow and Greenock, arising out of the history of their early labours and subsequent progress. He stated some of the struggles of the Paisley church, and the success with which they had hitherto overcome their difficulties by meeting them with courage and hopeful resolution. Mr. Dunlop's historical details concerning the progress of liberal Christianity in Paisley would make a very useful contribution to a history of our churches throughout Scotland, and we hope such a work will be undertaken.

[Our limits compel us to break off in our report of the proceedings of the meeting at Greenock, which we hope, however, to complete in our Number for October; to which we are also obliged to defer the notice of the truly Christian address delivered by Mrs. Mott of Philadelphia, in the Christian Unitarian Chapel, Glasgow, on Sunday evening, August 9.]

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A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 396.)

CHAPTER VI.

VERSES 1, 2: "Take heed that ye do not your alms before men, to be seen of them; otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily, I say unto you, They have their reward." *Alms*, Δικαιοσύνη, Griesb.; or "righteousness," margin of Authorised Translation; "Perform not your acts of righteousness," Dr. A. Clarke; "Do not your acts of righteousness," Imp. Version; "Perform not your religious duties," Campbell. Jesus first delivers the general admonition, against all display in our acts either of piety or of morality; and then, in the remainder of the chapter, shows the application of this principle in the three specific exercises of almsgiving, prayer, and fasting.

Three different interpretations have been given of the phrase, "do not sound a trumpet before thee." 1st, Some have conceived that the word "trumpet" referred to the *hole* in the public alms-chest, into which the money was dropped which was intended for the poor. Such holes, because they were narrow at one end, and grew gradually wider towards the other, were actually called by the Rabbis *trumpets*. A Jewish work describes them thus: "These trumpet-holes were crooked, narrow above and wide below, in order to prevent fraud." If this be the "trumpet" referred to, it is probable that an ostentatious man, who wished to have his charity remarked by his neighbours, would throw the money with such force into the orifice as to cause it to rattle and make a noise: thus the hypocrites *sounded the trumpet*. 2d, Another in-

terpretation has been derived from the still existing practice of the eastern Dervishes. These are a kind of Persian mendicant friars, and they invariably carry *horns* with them, which, on receiving an alms, they blow in honour of their benefactor. It is not unlikely, that some of the poor Jews who sought charity, might, like these Dervishes, be furnished with small "trumpets;" and that the hypocrites mentioned by our Master, gave their alms to those only who would award them this public honour in return. Thus, if they did not themselves "sound the trumpet," they caused it to be sounded before them. Either of these expositions is good; the former, however, is preferable, as it is founded on a custom which we know from Jewish writers to have then existed in Judea. Still, a difficulty presents itself. These alms-chests were no doubt placed "in the synagogues;" but were they placed "in the streets," where they might be carried away by the covetous or dishonest? 3d, We are inclined to think that the hypocrites themselves blew upon "trumpets" or horns, for the avowed purpose of *collecting the poor together* that they might relieve them, but with the real design that their charity should not escape the notice of the passers-by. True, we have no mention of such a practice having prevailed in Jerusalem at the time of our Saviour's ministry; but such a practice does *now* prevail. The Mohammedan priests are accustomed, during one of their great festivals, to erect stages in the public *streets*, and by the sound of a *trumpet* summon the beggars together to receive donations of rice and other species of food. This is an *existing* oriental custom; and, remembering the immutability of eastern manners, who can tell of what antiquity it may be? Hypocrisy is the same in all religions, and it is likely that the Pharisees may have been in this instance the preceptors of the Moslimans. It is against this ostentatious and hypocritical charitableness, that our Saviour is anxious to warn his followers. The motive which he sets before them, is not the praise of men but the approbation of God. He therefore cautions them, saying, "But when thou doest thine alms, let not thy left hand know what thy right hand doeth." Exhibit not your charity before the multitude; exhibit *it not in* the presence of witnesses; conceal it even from

your friend and brother. Inform them not of it when it is done, in order to excite a high opinion of your own benevolence. If you do this, you are no better than the hypocrites are; not Christian love, but heathenish vain-glory, was the inspirer of your conduct.

Verses 5–13: While condemning an exhibition of this ostentatious spirit in our devotional exercises, Jesus bestows on the congregation of the Mount, that exquisite model of prayer which bears his name, and which he afterwards gave to his disciples when (Luke xi. 1) they came to him with the interesting and important request, "Lord, teach us to pray." It was not, however, as is generally supposed, a completely *new* formula which Jesus gave on these two separate occasions; it was imitated and altered from one already in existence among the Jews. The prayer then in use, from which Jesus collected his, was the following:—"Our Father who art in heaven, be gracious unto us! O Lord our God, hallowed be thy name, and let the remembrance of thee be glorified in heaven above and in the earth here below! Let thy kingdom reign over us now and for ever! The holy men of old said, remit and forgive unto all men whatsoever they have done against me; and lead us not into the hands of temptation, but deliver us from the evil thing. For thine is the kingdom; and thou shalt live in glory for ever and for evermore!" Our Master has much altered and improved this prayer; changing the language where it was obscure, lopping off repetitions of the same thought, and introducing some new petitions. For the tautology, "and let the remembrance of thee be glorified in heaven above and in the earth here below," he has substituted the lofty aspiration, "Thy will be done in earth as it is in heaven." Instead of the mere declaration that "the holy men of old" enjoined the exercise of mercy, he has inserted that fearfully important petition which makes the forgiveness of our sins by Jehovah depend on the forgiveness which we have awarded to our brethren; and he has added the entirely new request, "Give us this day our daily bread." The last petition of our Lord's prayer is, "Lead us not into temptation, but deliver us from evil." "Lead us not," is a translation of the original which scarcely conveys to English

ears the intended signification. It is a Hebraism, a figure of speech by which God is said to *do* a thing which he only *permits* or *suffers* to be done. According to this view, "Suffer us not to be led into temptation" would be a better rendering of the Greek phrase. However, a preferable version of this whole petition would be, "*Abandon us not to temptation, but preserve us from evil.*" It is abundantly plain, that the acceptation of the word, "deliver," in such a sentence, is no more than *rescue* us from an evil into which we have already fallen; but the Greek verb ῥυομαι also denotes, "keep us from falling into evil;" and this portion of the meaning is too important and too necessary to be omitted. It should be here observed, that the FATHER is the only being to whom we have our Master's authority for offering religious homage; and that the FATHER is the only being to whom we have his authority for ascribing "the kingdom, and the power, and the glory, for ever."

Before giving them this model of devotional address, Jesus had warned the multitude,—"And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men." Dr. Lightfoot, one of the most learned writers on Jewish antiquities, informs us, that the Jewish phylacterical prayers were long, and that the canonical hours obliged them to repeat their prayers wheresoever they might be. It is probable, therefore, that the Pharisees contrived to be in a conspicuous part of the public streets when the canonical hour arrived, that they might be seen by the multitude and applauded for their great and conscientious piety. Miserable beings! they had no devotion but that which was external and visible. It would not have suited their purpose to kneel in solitude and secrecy before the all-seeing God; for then they would have been unnoticed by their brethren, and have lost the approbation which they so eagerly coveted. This hypocritical pretension to extreme piety is still common in the East: both the Hindoos and the Mohammedans love to pray in the most public places, at the landings of rivers, in the open streets, on the roofs of their covered boats, without the slightest endeavour to conceal their outward sanctity. Alas! if

there be many in our own time and nation equally anxious to place their religious exercises full in the view of mankind! How much is this at variance with the practice of the genuine Christian! He is afraid to be seen at his devotions; he is unwilling to pray in the presence of others; he shrinks from all display; he shuns the gaze of every observer; he enters into the silence and seclusion of his "closet;" he carefully "shuts the door," that he may "pray in secret;" and with no eye but the eye of Heaven upon him, he pours forth the sincere aspirations of a loving and a grateful spirit. This is the devotion with which God is well pleased; this is the hour whose communion he sanctifies; this the prayer which comes up with acceptance before Him; this the worshipper upon whom He showers down his answering mercies.

Verse 19: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal." It was customary for the opulent, in oriental countries where the fashions of dress do not change so frequently as with us, to have repositories full of rich and splendid apparel. This constituted a large and valuable part of the property which they bequeathed to their descendants; hence the allusion in the text to such treasures as may be injured by the *moth*. It was also their practice to accumulate vast quantities, not only of gold and silver, but also of *grain*, in their storehouses. Hence the allusion to the corruption caused by the *canker*,—a better rendering of the original than the word *rust*. Besides being thus exposed to the ravages of moth and canker, mere worldly treasures are liable to the attacks of robbers. The Greek phrase expressing this in the text, means "where thieves *dig* through and steal." The greater portion of Jewish houses in that age were constructed of clay and straw kneaded together, something like the cabins in Ireland, and in some parts also of Scotland and England; it was consequently no very difficult matter for robbers to *dig* through them and carry away the property of their inhabitants. How perishable are worldly treasures! If none of these, or of many similar accidents deprive us of our wealth, a time is hurrying on in the which we must part with it for ever. DEATH will pronounce the sentence of spoliation,

and who will gainsay him? He will rob the noble of his coronet; he will take from the landlord his stately mansion and ancient lands; he will despoil the merchant of his goodly ships; he will snatch from the agriculturist his green and fertile acres. Such is the transient character of treasures that are laid up on earth; no man, however dearly he may love them, can enjoy them for a longer period of time than threescore years and ten. Of all our vast possessions we take nothing with us but the shroud which enwraps our corse. What, on the other hand, is the nature of *heavenly* treasures? They are immortal and eternal—immortal as our own souls, eternal as the habitation in which they are deposited. And what is it to lay up "treasures in heaven"? It is, to "love the Lord our God with all our heart, and soul, and mind, and strength;" it is to "love our neighbour as ourselves." By performing scrupulously the duties of piety and morality, by dividing our hearts between our Father and our brethren, we lay up for ourselves a store of felicities which eye hath not seen, nor ear heard, nor the heart of man conceived.

Verses 22, 23: "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If, therefore, the light that is in thee be darkness, how great is that darkness!" The version of this passage by Dr. Campbell of Aberdeen, in his translation of the Four Gospels, is much more intelligible than the Authorised Version: "The lamp of the body is the eye. If, therefore, thine eye be sound, thy whole body will be enlightened; but if thine eye be distempered, thy whole body will be dark. And if even the light that is in thee be darkness, how great will the darkness be?" Our Lord's argument, or rather his illustration, seems to be this; "The eye is the lamp of the body; from it all the other members derive their light; now, if that which is the light of the body be darkened, how miserable will be the state of the body! how great will be the darkness of those members which have no light of their own, but depend entirely on the eye!" The relevancy of this metaphor to the subject of which *Jesus* was discoursing, is not at once apparent. He is

lecturing against the dedication of the desires and affections to the concerns of earth and time, so much as to exclude thoughts of heaven and of eternity. This he represents under the similitude of "laying up treasures on earth," and "laying up treasures in heaven;" and in verse 21, he adds, "for where your treasure is, there will your heart be also;" then come the verses before us. In these a parallel seems to be drawn between the heart and the eye. The eye is the source of light to the body; but if it be itself darkened, how can it bestow illumination? So, the heart is the source of all virtue; from it proceed kind and benevolent dispositions; from it issue forth pious and devout aspirations. It is the character of the *motives* which determines the character of the *actions*. It is the disposition of the *heart*, which stamps all our thoughts, and words, and deeds, as virtuous or vicious. If the heart be *evil*, how can it make the life virtuous? no more than the eye, if it be itself dark, can dispense light to the body. If, then, we "lay up treasures on earth," if we are exceedingly anxious to acquire worldly possessions, if our affections are fixed on the accumulation of gold, our heart is vitiated, we cannot "lay up treasures in heaven." Its love for gain is so intense, that it cannot also possess a love for virtue. It is like a lamp, whose proper office is to distribute light for the service of its possessors, but the glasses have lost their transparency, and the house is left in darkness. It is like the eye, which was designed to tell the soul what is going on without; but its coats are become diseased, and it is no longer the inlet and outlet of intelligence.

Verse 24: "No man can serve two masters; for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon." The master of our heart is that which we love most. Where *two* desirable objects are presented to our feelings, we must "hate the one, and love the other." This is a form of expression commonly used among the Jews to signify, to love one person or thing *less than* another person or thing. Thus, it is said, that Jacob loved Rachel, but *hated* Leah; the signification is not, most assuredly, that the good old Patriarch *hated* one of his wives, who had been to him

all love and tenderness. No. It means that Jacob loved Rachel more than Leah; or, in other words, that he loved Leah less than Rachel. So, when God says, "Jacob have I loved, but Esau have I hated," the phrase is not to be literally interpreted. God never hated, and never will nor can hate, any of his children. The meaning simply is, that he preferred Jacob on account of his virtues and his piety. So, in the text, we cannot love God and Mammon with an equal love; we *must* love one of them more than we love the other. *Therefore*, since ye cannot love equally both Gold and God, "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on." *Take no thought*, is a bad translation, which completely changes the meaning of the precept. If we "take no thought" for food, and clothing, and shelter, how shall we procure them? They will not fall down from heaven for our use. If we spend our time in idleness, God will not feed us with manna as he fed the Israelites, nor will he preserve our garments from decay, as he is said to have done by his chosen people. He will not work miracles to give us diet, and clothing, and lodging. On the contrary, it is the law of his providence, that we should *labour* for every good thing we possess; and he blesses our virtuous exertions. This is not only the law of nature, but the command of Revelation. Hence, Paul writes to Timothy (1. v. 8): "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel." The precept, then, as it stands in our Bibles, "*Take no thought* for food or raiment," is unreasonable and impracticable; at variance with the appointments of God, who has made labour necessary, not only to enjoyment but to existence; and contrary to the other teachings of the Gospel, which enjoin honest industry, and condemn the indolent, the slothful, and the idle. The Improved Version gives a better translation: "Take no *anxious* thought;" be not over anxious, be not exceedingly solicitous, about food and clothing. It is well, even in the minutest particular, to show that Christianity is a reasonable religion; that Jesus requires nothing of his *followers* but what an enlightened understanding is dis-

posed to approve. The remainder of the chapter details the different reasons given by our Lord, why we should eschew an anxious and distracting solicitude about the wants of life. Four such reasons are given. 1st, "Is not the life more valuable than meat, and the body than raiment?" 2d, "Behold the birds of the air," &c. 3d, "Which man, by taking thought, can add one cubit to his stature?" The last word in this verse should be translated, not stature, but *age*. The Greek word has both significations; but it is seldom, if ever, an object of anxiety with men to increase their stature; whereas, it is always an object of desire to prolong their lives. As Jesus was warning his auditory against over anxiety respecting food and clothing, which are the most obvious means of continuing and elongating existence, this translation suits better with the context and with the general scope of the sermon; "which of you, by taking thought, can add one cubit to his *age;*" "which of you can, by his anxiety, prolong his life one hour?" 4th, "Consider the lilies of the field, how they grow?" &c. What is the evident conclusion from this reasoning? "Wherefore, if God so clothe the herbage of the field, which to-day is, and to-morrow is cast into the oven, shall He not much more clothe you, O ye of little faith!" Blessed be the name of him who thus spake of the Creator's paternity, love, and providence! Amen.

THE STARS.

THE weary day has folded up its wing,
And closed its lid beneath night's curtaining;
Nought stirs the landscape, drowsing by degrees,
Save a soft lullaby among the trees!

Ye little stars! do you not need repose,
That you should ope your eyes when others close;
That you should court our gaze when stealthy sleep,
In poppy-juice lays sense and soul asteep?

It may be when the sky is fill'd with day,
Your infant beams can find no room to play;
It may be, you have soft and tender eyes,
And veil them when the sun is in the skies!

So now, shine out, fair children of the night!
The sky is free wherein to sport your light,
No haughty king forbids you to advance,
Or turns you pale beneath his fiery glance!

I know not if to you our spirits flee,
Or if you rule our earthly destiny,
But in your silent gazing from above,
I read a language of divinest love!

To soothe the sick, to solace those who mourn,
In night's dull chamber your small tapers burn—
A light too mild man's needful rest to break,
And yet a light to cheer him if he wake!

All may not slumber when the night comes on,
And these the stars look kindly down upon,
Like sweet religion speaking silently,
To many a watchful—many a weeping eye!

The maid lovelorn, the stars were made for her;
A gift, God gave them to the mariner;
The houseless poor—to them the stars were given,
To show, when earth is dark, there's light in heaven!

EDINBURGH. J. H. JUN.

THE CHARACTER OF PAUL: A DISCOURSE.

BY WILLIAM MACCALL.

"PAUL, a servant of Jesus Christ, called to be an Apostle, separated unto the Gospel of God."—Rom. i. 1.

THE Apostle Paul is, with the exception of Jesus, the most striking personage that the Bible presents to our attention. To this eminence he is entitled, as much by the splendour of his mental endowments, and the number of his virtues, as by the peculiarities of his life. He was no common man, and he had no common destiny. He was the chief instrument in the mightiest revolution which the pages of history record. He had a mighty work to do, and he did it with a genius and an energy worthy of the cause which he had so zealously espoused. His character, therefore, is an interesting subject, not only for the Christian, but also for the student of the human heart. It offers features which the one may imitate with as much profit as the other may analyse; and

the examination can be conducted with more ease than in the case of the majority of Scripture worthies; for Paul is, in a considerable measure, his own historian. His Epistles are a species of autobiography, in which the writer is as much illustrated as the subject which he treats. In his most forceful appeals, and most complicated reasonings, he evermore arrests his flight, to explain or to enforce his inculcations by some allusion to himself. Those allusions may not always, to some judgments, be pertinent or tasteful; but they have an interest independent of their application, from their tendencies to unfold the accomplishments and capacities of an extraordinary man. His seeming defects as a writer are thus transformed into beauties, in the same way as those rugged points that disturb the continuity of a landscape often add to its effect. We can pardon what may appear to some to be his awkward digressions and obscure logic, for the sake of the glimpses of light which they throw on the peculiarities of one of the noblest champions of truth —one of the purest friends of humanity.

And this, though apparently a matter of mere curiosity, assumes a higher aspect when we come to consider it minutely. For the real key of those prominent changes which have hastened and developed civilization, is not to be found so much in the events which form their outward texture, as in the characters of those by whom the events were originated and performed. The events are but the links of a chain which serves to conduct the electricity of action and of thought. What an imperfect idea should we have of the reformation, if we confined our attention merely to the circumstances by which it was accompanied; if we did not extend our gaze to the life and the intellect of Luther, of Calvin, of Knox, and their distinguished contemporaries? How badly should we know the first English revolution, if we were not acquainted with Cromwell and his coadjutors; if we did not follow the Protector from his asserted dissipated youth, to his sober, thinking, ambitious manhood, and traced each step of that stern and steadfast soul, that reared its proud dominion on the wreck of crushed and bleeding royalty! What a riddle would France during the last fifty years be, if we did not submit Mirabeau and Bonaparte to a long and

searching moral anatomy, and extracted from this scrutinising process the secret of all that is dark in crime or brilliant in virtue, of all that can disgrace, and of all that can dignify our species. And thus also Christianity would be nothing but a chaos, mysterious and perplexing, if its founders were excluded from our view, if we did not wander back to Palestine to gather round our glowing imagination that intrepid band of immortal heroes that came to destroy an empire and to agitate a world.

In estimating Paul, or any other of the remarkable personages of the Bible, we should divest ourselves as much as possible of all previous impressions and accidental associations. Paul was an apostle, and a great apostle; but it is not in this light in which he ought to be considered. He was a great apostle, because he was a great man; and therefore it is in the latter aspect he ought to be regarded. The patriarchs, the saints, the reformers, the missionaries of Scripture, stand nearly in the same point of position to us as our friends and relations. We entertain towards them a sort of habitual affection and veneration, formed in the earliest years of our infancy, before our judgment could discriminate. We are rendered blind to their defects, and exaggerate their merits. They are placed almost beyond the reach of criticism, because their very weaknesses have become part of the furniture of our memory. We should therefore endeavour to think of Paul as if we had never thought of him before; and as if he presented himself to us without that investiture of sacred glory that dazzles our eyes. We shall honour him more by a just and candid appreciation, than by paying him that blind tribute of praise, which tradition or custom has hallowed. We can never be said to admire, till we have learned to condemn; and the best eulogium is not that which is expressed in the warmest terms, but that which proceeds from the maturest reflection. The virtues of Paul were the virtues of a man of action. They found their home in the broad and stirring arena of exertion. And if he did succeed in forming a habit of meditation, it sprung rather from his sufferings than from his nature. He was formed to mingle in the world, and to battle in its fiercest conflicts. He spoke and he wrote like one who could have wielded the sword

for what his tongue and his pen were unable to accomplish, had circumstances demanded, or his religion permitted it. Hence his earnestness, hence his courage, hence his decision, hence all those qualities which eminently fitted him to be the missionary of Christian truth. To every scheme in which he engaged, he devoted his undivided energies; he shrunk from no peril by which that scheme might be promoted; and he never hesitated for an instant in the choice of his means. He seemed to delight in danger and in difficulty; or at least they appeared only to give a new impulse to his invincible resolution. The more that obstacles and perplexities accumulated, the higher his courage, promptness, and constancy rose. He had a sublime object before him, on which he fixed his steady and undiverted gaze, and he rushed on towards it in the directest line, and with the swiftest pace, heedless of opposition.

He did not waste his resources in a series of petty skirmishes on the evil or the system of evils which he sought to destroy; but he concentrated them all on a single point, and never withdrew his wakeful glance, or relaxed his vigorous attack. Persecution glared upon his path, yet no fibre trembled, and no effort ceased. The dungeon and torture yawned around him in his combat with error, but they seemed only as passing clouds, to be driven away by the warmth of his zeal and the intensity of his inspiration; death, the cruel and unconsoled death which the martyr suffers at the hands of bigotry, hovered like a ghastly shadow before him, but he strode the more valiantly onward, and only increased the machinery by which he was convulsing the dominion of idolatry. Though, no doubt, Paul was assisted in all his struggles by the immediate and conscious protection of Heaven, yet in any circumstances he would have shunned repose, and courted endeavour, from his ardent, headlong, impetuous temperament. He would have displayed the same rapidity of movement, the same mental vigour, the same inflexible purpose, the same unremitting energy, the same determinateness and decision, the same elevation and independence, the same indomitable courage, if he had remained a persecuting Pharisee, as he did when he became the leader of a despised and unpopular sect. The field might

be nobler, but the weapons were the same. We admire, and justly admire, all the different features of his apostolical history. But our admiration is based on the same qualities which made him the fanatical adherent of a crumbling theology. In both cases we perceive a pure, conscientious, zealous man, sacrificing every private motive and personal advantage, for what he conceived to be the truth. And the same attributes which in Saul the persecutor are hateful, become in Paul the persecuted, an irresistible claim upon our esteem, gratitude, and praise.

There was in Paul, besides his activity, and the numerous virtues which sprung from it, an infinitude of generosity, disinterestedness, and benevolence. His sympathies were wide, profound, universal. He never seemed to think of himself, except as an instrument for the diffusion of the Gospel and the elevation of his race. His individuality, however broadly and characteristically marked, was swallowed up in an absorbing affection. His deeds were deeds of love, and his words were words of charity. All this in Paul was not a mere vulgar instinct, or affectionate amiableness; it rose to all the grandeur of philanthropy. It had the masculine stamp which all his other excellences bore. It was not a commonplace solicitude about the physical evils of those whom he pitied, but a quenchless desire to kindle their spiritual hopes, and elevate their moral nature, and to excite in their souls all those virtues of candour, of piety, of resolution, which he himself possessed.

If the virtues of Paul belonged to a man of action, so also did his defects. He wanted self-communion. The very intensity of his occupation prevented a prolonged intercourse with the hidden depths of his own capacities. He rarely paused, in the midst of his career, to brood on his own breast, or to reflect on his own faculties. He seldom retired to that holy of holies, which every man ought to have in his heart, to which to fly as a refuge when external circumstances are adverse or troubled. What he did, he did well; but it was rather from ardour, from benevolence, from conscientiousness, than from lengthened or varied contemplation. His convictions were more the sudden and rapid transitions of lively feeling, than the matured results of a calm understanding.

He had a certain comprehension of principles; but it was rather as motives to action than as materials for thought. These remarks are not applicable to Paul alone, but to all those in whom activity predominates. They form rules for their conduct more out of the every-day tenor of their life, than out of any previous conceptions or habitual aspirings. They extemporise the laws of their morality, rather than elaborately create them. To this characteristic of Paul, we must ascribe what some deem his inconsistencies, and his tendency to confound petty details and every-day incidents with eternal and immutable truths. To this, also, we must ascribe his attempts, if he be the author of the Epistle to the Hebrews, to reconcile Judaism and Christianity, and to show that everything in the new religion was the representative of something that had existed for centuries in its predecessor. He was not content to allow a good and noble object to stand on its own basis; but he was always endeavouring to surround it with a certain halo of material associations, and a certain palpable array of traditional authority. His views and representations of Christianity, are thus rendered in many respects imperfect and limited; and he was too apt to consider it as a sect which had sprung out of an older sect, and to be rendered more warring and aggressive than the other had been, rather than a divine and expansive influence destined to precede and to mould itself to all the phases of civilization. He retained to the last somewhat of the sectary in his constitution; and though, after the commencement of his missionary life, all trace of the bitterness of the bigot departed, yet he never altogether succeeded in effacing a faint tincture of the minuteness, precision, and formalism of the Pharisee. There was a philosophy beyond his mind and his knowledge; a region of abstractions of which he had never dreamed; a land of intellectual visions which his fancy had never trod; an ideal world whose beauty and immortality had never come as familiar visitants to the musings of his soul.

I have spoken of Paul only as a man; a few words may be added on his qualities as a writer. These certainly are not, to our judgment, of the highest order. To me he appears sometimes confused, obscure, and rambling.

His character and his style present a striking contrast; for the one was direct and decided, and the other is loose, episodical, and entangled. There are undoubtedly, in his Epistles, passages of great eloquence and power; but they are often weakened in influence by a want of taste, and by a want of concentration. There is frequently a mixture of the mighty and the inferior, of the sublime and the commonplace, which mars the effects of his finest appeals. The faults of Paul's style, if a mere matter of literary criticism, would be of comparatively slight importance; and however interesting in this respect, still they could never be considered in any higher light than curiosities. But this unfortunately is not the case. For it is chiefly on the seeming incongruities of Paul's style, that most of the errors which at present prevail in Christian communities have been founded. If Paul had never written, or if his works had not descended to modern times, we should probably never have had those unmeaning discussions about election, grace, the atonement, and other kindred doctrines, which have so sadly tarnished the glory of revelation. I would not be understood as expressing a wish that this event had happened, for the works of this distinguished Apostle contain merits and have originated effects far more than sufficient to counterbalance the errors which they have been appealed to to uphold. They contain one of the fullest and most indubitable testimonies to the truth of Christianity; they illustrate, with great variety of manner, the character of Christ; they contain a mass of facts which tend to unfold the customs and contemporaneous history of the Jews, and other ancient nations; and they have given an impulse, more perhaps than all other sacred writings, to systematic divinity. But, notwithstanding, we may be pardoned for exhibiting a regret that Paul has not written as Jesus spoke; and that the declarations of the disciple are not so clear as the declarations of the Master. We may be pardoned for exhibiting a regret that, instead of long digressions, we had had close and connected facts; instead of a crowd of ideas struggling with each other, a few ideas correctly stated, and completely explained; instead of local and temporary directions, laws and precepts eternal as God.

On the whole, there have been some greater men and

many greater writers than Paul. He carried those qualities for which he was distinguished to the highest possible point; but there are grander qualities than those which he possessed. There are three classes of great men:—those who are great by action, those who are great by contemplation, and those who are great by a combination of both. The last is the most elevated form of greatness. It was that which Jesus Christ displayed in an unrivalled degree. Paul was constitutionally unfitted for attaining it. His greatness was the greatness of action. This fact it has been one of the chief objects of my discourse to show. But though Paul was inferior to Christ, and inferior to all those who have approached nearest to the pinnacle of moral perfection, by the union of activity and thought, still Paul occupies a foremost rank in his own peculiar sphere, and is entitled, not merely to our praise, but to our imitation, for those virtues which I have endeavoured to commemorate—his candour, his energy, his charity, his courage, his decision, his conscientiousness, his benevolence. We cannot forget, that he was one of the friends of truth when truth was misunderstood; a martyr to pure religion when pure religion was almost unknown; a defender of liberty when liberty was trampled in the dust; and one of earth's giant sons, at a time when the race of moral giants seemed extinguished forever.

ON ONE OF THE CHARACTERISTICS OF THE LITERATURE OF THE PRESENT DAY.

It is generally the case, that whenever anything palatable is offered to us, we eat it without scruple—that is to say, unless we have been previously warned against so doing; that we inquire not into its nature, until it has acted either healthfully or the reverse upon our digestive organs; and though we may have suffered in childhood from this want of due caution, we still, even when arrived at "years of discretion," are often sufferers, in nearly the same manner, and from nearly the same cause, although probably somewhat modified.

As it is with regard to bodily food, whether plain or dainty, so is it with regard to literature—the food of the

mind. If, when children, we have had our slumbers disturbed from having listened to, or read, goblin and fairy tales, or stories of dreadful robberies and murders; are not our minds, as we grow older, as frequently haunted, either by disagreeable impressions or visionary ideas of happiness—both alike hurtful, and both as often produced by sermons as by novels, and *vice versa?* If, when children, we have been properly guided, however, in the selection of our mental food, do we not, as we advance in years, find that a habit is thence formed in us, of looking or inquiring into the nature and tone of a work before we sit down to read it with the view of deriving instruction or amusement therefrom?

Having been thus guided, in some measure, in our youth, we can speak from a moderate experience of its usefulness; and the habit of thus *glancing* into a book before we *read* it, having strengthened with our advance in life, we have often been struck with one remarkable *characteristic* observable in the greater part of the *literature of the day.* And under the word *literature* we include all its divisions and subdivisions—divinity, politics, light reading (novels, romances, &c.), poetry, &c. The characteristic to which we allude is, *the ceaseless straining after powerful effect,* after *vivid* pictures—a constant endeavour to act upon the *imagination,* instead of resting satisfied with convincing the *reason,* in every case where old and new opinions are sought either to be repudiated, or advocated and established.

In consequence of this diseased style of writing (for such we consider it), we find it is not considered sufficient merely to describe actual occurrences—merely to censure strongly, as contagious and corrupting, the follies of fashion, the crimes of commission or omission—merely to advocate certain principles, either political or religious, or to refute them in a calm, logical manner, and rest all hope of victory on the truth we conceive to dwell in our favourite opinions—merely to depict the effects of the passions and affections, according as they may be well or ill regulated. No. In almost every case we have supposed, the language made use of will be overstrained and inflated; and the arguments adduced will be of the most hair-split character and tendency possible, sometimes de-

fying the most strenuous endeavours of the impartial reader to reduce them to common sense. The follies or offensive customs said to be all-prevalent will be grossly exaggerated, as if not bad enough in themselves to call for reprobation and reform; the distinctions between inactive virtue and active vice, between rational and irrational acquisitiveness, contentment and sloth, the natural desire for distinction* and restless ambition, made so extremely minute, that the youthful inquirer and beginner in life is often puzzled where to find a resting-place for his thoughts and desires.

It would swell out this paper to too great a length, were we to allude in detail to all the departments of literature in which this characteristic is observable. Assuming, therefore,—and we do not think we are unwarranted in thus assuming,—that we are correct as to the fact, we shall confine our remaining observations to the probable causes which, in our opinion, have produced and fostered this morbid taste for mental excitement—for such it is.

One of these causes we conceive to be, the great length of time which most persons have to labour—the consequent listlessness of mind produced by bodily fatigue; so that, in order to rouse the mind from its torpor, and make it forget the dull routine of its daily life, a book must perforce be, in the language of newspaper critics, "intensely interesting." If this intense interest were excited in a good cause, or on behalf of a virtuous person, we do not know that we should object so strongly to it; but the reverse is too often the case—the "good" personages are very dull.

Another cause we conceive to be, the great increase

* This natural desire for *distinction*, is thus well described in "Rambling Rhymes," a small volume of much merit, by Alexander Smart (a pressman) of Edinburgh:—

"Whate'er the ruling bias of the mind,
Whether among the lofty or the low,
A fondness for *distinction* you will find,
The moving-spring whence many actions flow.
The meanest boor will dread to be consign'd
To dull oblivion, and be proud to show,
That, though a dolt at reading or at writing,
He bears the bell at drinking or dog-fighting."

—Hobby-Horses, No. IV.

"Rambling Rhymes" were published by A. & C. Black, Edinburgh.

of newspapers, and the incessant struggle maintained by them for existence only, for a profitable circulation, or for the suppression of a contemporary, either by the aid of ridicule and satire, or by making their own columns more attractive by the piquancy of their leading articles and the vivid colouring of their police reports—reports of trials for robbery, murder, arson, &c.; and of inquests on suicides, deaths by drowning, fire, &c. Everything, in short, which can be dressed up so as to tickle the vitiated tastes of their readers, is eagerly grasped at by these prowling caterers; and well do they understand the art of seasoning! There is a well-known saying, "Give me the making of the songs of a people, and I care not who make the laws;" and doubtless there was truth in it, when spoken or written; but might it not be more truthfully said at the present day, "Give me the editing of the newspapers, and I care not who write the books"? For it stands to reason, that that which people read every day as a matter of course—as much so as they eat, drink, and sleep, as matters of course—must have a more powerful influence over their minds than the book which is taken up for amusement, or even that which is taken up by fits and starts for the purpose of instruction; and they are but few who think themselves still children in knowledge, after they have arrived at manhood or hidden their flowing tresses under the matron's cap.

Among the causes tending to produce the characteristic of which we are speaking, we think we may include, also, the vast strides which the spirit of free inquiry has of late years been making in religion, science, and political economy. We become familiar with, and accustomed to, many things which seem harmless to us, from having hitherto received no hurt from them ourselves; but at length some clearer-sighted individual awakes us from our apathy, by showing their evil effects upon others; and we then, in our zeal for the removal of abuse, act much in the same manner as did the Reformers of old, when, because Popery had debased and enslaved the people, they must needs destroy or deface every beautiful work of art in the places of worship which had any Romish symbols sculptured upon them! This same zeal produces a similar warmth and extravagance in us while

advocating our new opinions* and exposing the fallacy of the old, leading us not unfrequently to denounce as fools, if not rogues, all who retain, and avow their retention, of the now almost exploded notions. Is it not so?

There are many other causes tending to foster this extravagance of language; but as they are all more or less connected with each of the foregoing causes, and as the explanation of their relative situation with respect to the others, would occupy great space, we shall pass them by, devoting our few remaining observations to the consideration of how far the *critics of the day* are to blame in this matter. It may be thought a sweeping assertion, but we hesitate not to say, that, with one or two honourable exceptions, the Quarterly, the Monthly, and the Diurnal reviewers have all contributed to bring about this sad state of things, by their *partial* and *venal reviews*. Not that we mean to assert money itself has been given, but that the fear of losing the advertisements of a large publishing house operates nearly as powerfully. Not that we mean to assert that well-written and instruc-

* We quote again from "Rambling Rhymes."—(the Italics are ours.)

"Opinions are as various as the hues
Of the cameleon, and as changing too;
For things will oft their former aspect lose,
And old opinions will give place to new.
* * * * *
With pen in hand, *in parlour snug and clean*,
Sits the philosopher, and writes a book;
Rails at the vices of the poor and mean,
Their thriftless habits and their squalid look.
Of many a wretched hole he lifts the screen,
And pokes his nose in many an humble nook;
Unfolds the causes of their weal or woe,
And shows what evils to themselves they owe.
* * * * *
Make him as poor as they are, he may find
His thrift all thriftless, and his comforts small.
* * * * *
All his opinions change; he wipes his brow,
And eats the bread of penury and care;
To strong necessity he learns to bow,
The stern realities of life to bear.
A Radical is he! and wonders now
That thousands should have plenty and to spare,
Who neither toil nor spin, but what is worse,
Are fed and fatten'd on the public purse!"

—Opinions, No. I. p. 31–33.

tive books are always passed by, but that a preference is nearly always given to the last new novel, or poem, or book of travels, however trashy it may be; since the publisher, knowing that if it be puffed off in two or three of the leading periodicals and weekly newspapers, he can calculate upon such a sale of it among the circulating libraries as will repay him, advertises pretty freely, both to puff off *the book*, and *himself* as the publisher. Thus, any one who amuses himself by glancing over book-advertisements, must have been struck with the constant recurrence of some of the following phrases in the quoted "favourable notices:"—"Graphic sketches," "interest well sustained throughout," "tale never flags," "powerful delineations of character," "vivid, soul-stirring pictures of passing events," "mark the author as one whose works are destined to go down to posterity," "reader quite chained to the perusal," "impossible to lay it aside, even for dinner!" and so forth. Alas! for the poor novel-devourer, who goes post-haste to the nearest circulating library to order the book "as soon as it comes home." He oftener finds the work "horridly dull," than what it has been said to be. The same remarks apply almost as truly to our more serious literature. The selling of sermons is sometimes as profitable as the selling of other books,—sometimes more so,—especially if the author be "one of our most popular divines," and if the publisher or the author can induce some six or seven other "popular divines" to send each a note bearing testimony to the book being "most truly Christian," "thoroughly imbued with the spirit of the Gospel," "decidedly evangelical," and so forth. Yes, of a verity, there is as much puffing, as much partial criticism with regard to the popular religious literature of the day, as with regard to novels and romances.

Here, however, we must stop. We might with safety have said more as to the evil effects of the above causes on our literature, for we should not have overstepped the bounds of truth. We might, too, in describing them, have safely used some of the high-sounding words and phrases to which we have been alluding; for, in *this* instance, they would not have been misapplied; but, know*ing* how frail all men are—how liable to be hurried on

and carried away by their ardour, when dilating on a favourite subject, *we* have purposely been thus brief, thus moderate, in what we have said, even at the risk of being charged with not having spoken the *whole* truth, although we have said nothing *but* the truth.

AUG. 1840. G. v. K.

MONTHLY RECORD.

OCTOBER 1, 1840.

GREENOCK SOIREE (*continued from our last*).—Mr. Dunlop proposed the following resolution, which was seconded by Mr. Robertson of Greenock:—"That it is our earnest desire, that there should be greater union among the professors of Unitarianism in different parts of the country, by greater correspondence, by more frequent exchange of preachers, by such social parties as the present, or whatever other means may be deemed most advisable for cementing our brotherhood, strengthening one another's hearts, and calling public attention to our claims as religious professors."

In supporting this motion, Mr. Dunlop alluded to the increased facility of intercourse by the railways, as well as to the ease of communication by the Penny Post;—and could he mention that, without remembering Greenock, whose indefatigable member, Mr. Wallace, had been so instrumental in bringing about that great social improvement? He remarked also on the advantages of such meetings as the present. They had a tendency to produce much good. He was one of those who believed, with the sacred poet, that

> "Religion never was design'd
> To make our pleasures less."

And therefore he wished that such social religious meetings might increase.

The next resolution was moved by Mr. James Henry, and seconded by Mr. Falconer:—"That we congratulate our brethren, the Unitarians of Aberdeen, on the recent erection of their handsome and commodious Chapel; and desire that the great interest manifested in that city in favour of Unitarian sentiments, may go on increasing; and that it is with pleasure we welcome among us their Min-

ister, the Rev. John Cropper, to whose enterprising and successful efforts, his congregation are so much indebted for the position which they now hold."

It would be impossible for us to convey an idea of the felicitous humour with which, in replying to this resolution, Mr. Cropper went into a detail of the struggles of the Unitarian Congregation of Aberdeen, and of the success with which their labours have been crowned. He acknowledged the liberality of their friends, throughout the three kingdoms, in assisting them. The company were highly delighted with the wit of this speaker, and the liveliness which he gave to the proceedings of the evening. Mr. Cropper concluded with moving the following resolution, which was seconded by Mr. Owen of Glasgow:—"Prosperity to the Christian Unitarian Congregation of Greenock; may union characterise all their deliberations, and zeal all their efforts; may harmony be in their church, and peace in their dwellings; and may their past labours, and future exertions, issue in increasing usefulness and success."

Mr. Cooper, on behalf of the congregation, briefly replied. He referred to the case of Aberdeen, as an example that should not be lost on Greenock. A more suitable building as a place of worship in this town, would in all probability be of great advantage to their cause. Let the members of the congregation, then, do their utmost to secure such an object, and they would doubtless meet, as their Aberdonian friends had done, with the assistance of their brethren to complete the work.

The Chairman then gave the sentiment,—"Prosperity to the Unitarian Congregation of Edinburgh, and to their Minister, the Rev. R. E. B. Maclellan." He regretted, that distance prevented the presence of friends from the Capital.

The Chairman also gave,—"The Unitarian cause throughout Scotland; and our welcome to all friends who have visited us from any parts thereof this evening." To which Mr. Bridges of Glasgow replied, who contended for increased zeal on the part of congregations in supporting their ministers, if they wished to do justice to their common cause—if they desired that that cause should *not* languish, but prosper.

Mr. David Walker of Greenock proposed, and Mr. Reid Robertson of Greenock seconded, the following resolution:—"That we rejoice that among our brethren, the Unitarians of England, numerous and respectable as they are, there is a growing desire and movement to extend the sphere of their usefulness; that we express our willingness to emulate them, and co-operate with them; and that it gives us unfeigned pleasure, to see in our friend and countryman, the Rev. William Maccall of Bolton (whom we cordially thank for his religious services while visiting us at this time), one of those bonds of union between the Unitarians of the North and the South, which we hope will increase, and be attended with increasing benefits in the mutual formation of character and reciprocation of sympathy and assistance."

Mr. Maccall addressed the meeting as follows:—Mr. Chairman, and Friends, I should have found it easier to respond to the sentiment which has just been proposed, if it had been simply the statement of a general fact, or the expression of a general principle, and had contained no allusion whatever to myself; for it is always more difficult to find fit language to embody the feelings of the man in such meetings as the present, than to find language that may embody the convictions of the preacher in the public assemblies of the faithful. Let me, then, spare you the tediousness, and myself the arduousness of the task, by thanking you, in the plain, brief, downright manner of a friend, who has never been false to you or to human freedom. I am a sincere and earnest missionary of truth, if not an able, a wise, or a successful one. In that sincerity, and in that earnestness, permit me now to pour my gratitude into your bosom. It is the honest tribute of an honest workman in a just and holy cause. With regard to the aspects of that cause among our Southern brethren, I would speak with hopefulness, because I would so speak of its aspects among ourselves; but I do not see that it is realising any of those great results which we think it fitted and destined to produce. There are some congregations declining, there are others increasing; but the sect, as a whole, is, I think, undoubtedly stationary. And why is it stationary? It has the elements of everlasting progress, as well in the doctrines

that it enounces, as in the capacities of man to which those doctrines are offered and applicable. Why, then, is it stationary? Chiefly because it has never been preached with a missionary spirit to the heart of the community. The commencement and the consummation of every great revolution have been in the very lowest depths of society, and to those depths we have disdained to pierce. The whole of Unitarian agitation has been limited to logical or theological skirmishing; dogma has been opposed to dogma, and text to text, while the immense moral field which sin and ignorance have for centuries been desolating, has been left almost untouched by our efforts. We never can succeed, we never ought to succeed, till we adopt some comprehensive and systematic plan for tutoring the energies and interesting the sympathies of the poor. "To the poor the Gospel is preached:" all successful reformers have so preached it, from Christ to Wesley. But I know not, except in a few isolated cases, where Unitarianism is preached to the poor. We complain in England, that the working classes do not attend our places of worship; well then, if they do not come to us, we should go to them; if they are inaccessible to our pulpit appeals, they will not be inaccessible to what we write, and print, and distribute. If they read by myriads Chartist and Socialist publications, why should we suppose that they would not peruse with equal avidity Unitarian periodicals and tracts, if taking a vigorous grasp of some popular subject? I am more and more convinced, by everything that I observe of the tendencies of the present age, and of the mechanism and working of religious parties, that there is only one mode by which Unitarianism can be roused from its slumber of apathy. That mode is the union of the giant powers of the printing machine with the blissful and diffusive activities of popular instruction. And unless we adopt this union, we might as well shut up all our chapels to-morrow, as far as they are to be regarded as centres of out-going ideas and salvations. Till we enter the hovels where the wretched starve, and doubt, and despond, and die, and minister as Christ did to their sicknesses and to their sorrows, and teach them to believe in an Almighty Father's affection, because they have met from us with a

brother's love—till we do this, we spend our strength for nought. We cannot become their counsellors till we have first become their friends; we cannot speak with authority to their conscience, till we have shown by frequent intercourse that our own conscience is implicitly obeyed; we cannot erect a solid structure of faith on the ruins of their scepticism, till we have proved that the infinite and the spiritual are the ceaseless guides of our conduct. The Unitarian ministers are, in general, excellent men; men with some pretensions to scholarship; men not deficient in courage or independence; men of pure and exemplary lives. But I know not any class more unfit for the measureless significance of a mighty mission. As preachers, they are decidedly superior to those of the orthodox sects. They may not be so familiar with the clap-traps of vulgar rhetoric; but they enounce a larger number of great truths, and they can put a great truth in a more impressive form. Here, however, their praise ends. They do not consider themselves raised up by the hand of God's providence, to stand in the highways and the byways to denounce prevalent iniquities and corrupt institutions, to grapple with wrongs and with tyrannies as a man grapples with the ferocious beast of the desert; to stalk, like unshorn Samsons, in the midst of social evils, not tearing or trampling down with a blind and indiscriminate fury, but willing to be buried among the broken pillars of the temple of injustice, provided that prostrated temple becomes the grave of a multitude of curses and of crimes. They may have the courtesies of the gentleman, and the virtues of the student, but they have not the martyr-soul or the martyr-force that would shatter in pieces the artificialisms of the world, and with a pen of fire re-inscribe in the face of earth and of heaven, the eternal facts that God hath written in the breast of humanity. We need Luthers and Pauls, and we find them not, except few and far between, in the Channings, the Martineaus, and the Harrises; and we find instead, what I shall not stop farther to describe. Do not blame me for speaking this as if I were carping and calumnious. I honour all men; but I honour God, and truth, and my own convictions more; and I cannot calmly or silently gaze on the misuse or neglect of so many beautiful agencies as those

that have been committed to Unitarians, and especially to Unitarian teachers. Whether I offend or not, I am compelled, by my full and fervent persuasion, to indicate what I have indicated, as the primary obstacle to the diffusion of liberal Christianity. There may be other obstacles, but this is the chief. There is in the Unitarian body a morbid fastidiousness relatively to sectarian propagandism. Respectability is the golden calf on which England lavishes its most abundant homage; and few bend the knee more slavishly than those who hold the opinions for which Priestley lived and Servetus died. All the means that we have adopted for the dissemination of our principles, have been uniformly distinguished, not for their utilitarian bearings, but for their conventional becomingness. We have sacrificed a thousand opportunities of rapid and triumphant progress, for the sake of a few paltry decencies which we internally despised. Now, this must cease, or we must cease. We must rush to the combat of human emancipation, with hearts resolved and hands prepared; but we must care little for the splendid appearance of our armour, or for the artistical grace with which it is moulded. Wherever there is a mind to enlighten, or a bosom to console, there should we consider ourselves as specially and urgently invited; and if we cannot obey the invitation with the pomp and circumstance of worldly distinction, we must do our duty without them. Wherever there is a hearth that we can make brighter, or a home that we can make more glad, there should we enter, clothed with a garniture of sanctifying influences. Every question that excites the attention, or is identified with the welfare of the people, let that question be a social, a moral, or a political question, should find us unfolding, and illustrating, and realising its best capabilities. Oh, my friends! let us never be hindered from aiding and advocating what is good, because weak men have made it ridiculous, or coarse men have made it vulgar, or bad men have unscrupulously trafficked in it for their own bad purposes. Whether we are required to speak out for unrestricted commercial freedom, or for the physical comfort of the masses, or for the wider extension of popular control over the operations of government, or for national education in its most

exalted and unsectarian claims,—let us do so boldly and without reference to the disgusts, to the sarcasms, or to the villanies of others. And if we thus courageously evolve the freshness and plenitude of our individual nature, the victory that we have long dreamed only as a doubtful conception, will gleam upon our banners; and the sect everywhere spoken against, will walk over the length and breadth of the land, its path strewed with crowns of glory, and made musical with accents of thankfulness for the beatitudes of redemption that it has achieved.—I conclude with the following resolution, which has both a direct and an indirect relation to the remarks which I have made: "Education, intellectual and moral; may it speedily become universal in its diffusion and comprehensive in its objects; may we lend our countenance and aid to all deserving institutions, presently existing, for promoting knowledge and enlightened morality, while we labour to increase the resources, remove the defects, and better the plans and instruments of instruction, so as to secure that intellectual and moral condition of the people, which is the only effectual remedy for private, social, and political evils, and which alone will establish the great family of man in peace, brotherhood, and true and lasting happiness."

Mr. James R. Henry said, that the Congregation had devolved on him the duty of reading an Address to their former pastor, the Rev. James Forrest, in presenting him with certain books, which had been subscribed for before anticipating his resignation, and which they thought the present the best opportunity for delivering:—

"Sir,—The Members of the Greenock Unitarian Congregation cannot allow the connexion which has so long existed betwixt you and them to terminate, without being permitted to offer for your acceptance some token of their regard for your character, and acknowledgment of your services. The many obligations which the Congregation lie under to you, have filled their hearts with a feeling of gratitude which I am unable to express, and which has been deepened and strengthened by the kindred and nobler sentiment of esteem for the amiable dispositions of your heart, for your high qualifications as a preacher, and, most of all, for that moral courage which

has enabled you to shake off the gloomy theology of an early education, and to come forth as the defender of a simpler, a purer, and a happier faith. The Members of this Congregation sincerely trust, that you will not measure the extent of their gratitude and esteem by the value of the token which I now present for your acceptance. They have adopted this mode of giving expression to their feelings, in the hope, that when you may be far remote from them, and may perchance open any of these volumes, a thought of your former Congregation, and some agreeable reminiscences connected therewith, may perhaps not unsuitably be recalled, and mingle with the ideas and sympathies of your future life.

"It would be vain for me to attempt to describe the sentiments of regret, which each individual member has expressed at the termination of your ministerial labours amongst them. We all feel deeply the pang of separation, and all of us unite in prayer to the Universal Father, that you may enjoy a life of great length, of great happiness, and of great utility.—We are, your faithful friends."

To this Address, Mr. Forrest replied:—My dear friends, I trust you will believe me, when I express my sense of my utter inefficiency suitably to reply to the too kind and flattering sentiments contained in your Address, or to acknowledge as I would wish, my deep gratitude for the handsome donation of which I am the favoured recipient. Indeed, words cannot be trusted with the utterance of my feelings, in being honoured, on such an occasion as this, with so marked an expression of your friendship and esteem. I trust I know my own mind, and can truly say, my gratitude is not only strong, but enduring. And that not only now, when surrounded by the friends who have been so liberal in their contributions, but long hereafter, when absent from you, I shall gladly remember your kindness, and mingle the thought of my former connection with you, with the objects of knowledge, and topics of interesting meditation which your books are calculated to awaken in my mind. With my future studies will be frequently blended, I doubt not, the memory of the kind and esteemed donors of these volumes. My dear friends, the pain of separating from you I have felt strongly, and yet feel. But trusting,

through God's goodness, again to meet you ere long, and to be a partaker with you in your common labours for that great cause which we believe to be the promotion of the benevolent purpose of a benevolent Father, who wills that all men should be good, that all men may be happy,—thus confiding, I shall not indulge vain sorrow, but look forward to frequent seasons of our re-union with hope and joy. And, though absent from each other in body, in spirit we may be present, and know each other's condition. I hope, through my respected friend and successor, Mr. Cooper, and through others of you, my friends, to be favoured with a knowledge of your progress, and to reciprocate your sympathy through that cheap medium of communication which a liberal Government has afforded us. And whatever I can reasonably do, absent or present, for the good and prosperity of a church with which I have been so intimately connected, and whose ministry I with so much reluctance resigned, *that*, believe me, I shall most readily and cordially do. I will co-operate with you to the best of my ability, for the sake of our common cause, and for the sake of our long friendship. And in now parting from you, I would entreat you never to be weary in doing well, but continue to fight valiantly the battle of liberty and truth. Relax no efforts to maintain the light that is in you, and uphold the intellectual and moral freedom you have acquired by your continual and ungrudged exertions. As you sow, remember so will you reap. I pray, that on your labours the blessing of Him may rest, who is the Supreme Disposer of all events. Once more, my friends, I thank you, imperfectly but most sincerely, for your liberal and kind donation; and may it be between you and me a pledge of lasting friendship and esteem.

The presentation of the Books, which were handsomely bound, and consisted of many standard works of English literature, the reading of the Address, and Mr. Forrest's reply, were loudly cheered.

Mr. Smith then proposed, and Mr. Armstrong seconded, the following resolution, which was received with great applause:—"That, feeling it to be their duty to use every suitable opportunity and method of disseminating enlightened religious principles and charitable sentiments,

and to lend their voice and influence to every just and practical reform, whether in the morals of private life or the morals of legislation, this Congregation rejoice in the presence of their respected Chairman, the Rev. George Harris of Glasgow; whose example as an indefatigable and successful Christian reformer and philanthropist, has cheered and will cheer them on to continued and greater exertions; with whom, as Minister at Glasgow, and Secretary to the Scottish Unitarian Association, this Congregation would desire cordially to co-operate in the promotion of truth, righteousness, liberty, and happiness; and they beg to express their sympathy with his Congregation, and the desire for its continued and increasing prosperity under his able ministrations."

Mr. Harris replied in a powerful speech, in which he expressed his deep sense of the importance of the subjects with which the resolution had connected his name. In that resolution he had been called a Christian reformer and philanthropist. These were appellations of highest import and honour. He had laboured, and should labour to deserve them. To be a Christian reformer and philanthropist, he counted far, incomparably far more honourable than to be ennobled by birth or princely favour —than to be great either in court or camp. To be a fellow-labourer in the cause of man and God, with Jesus and his Apostles, with the morally great and good of past ages or the present, was a privilege which could never be compared by him with the empty honours of feudalism, the childish baubles of a star, a ribbon, or a garter. Give him, he said, but the privilege of acting with Christ and good men, for the advancement of truth, liberty, and righteousness—the cause of human progression and of human happiness—and he envied not, he never did and never could envy, the titles, station, or fame of those whom vanity called great, whether they were lords in lawn or lords in steel. He had always hoped well of the righteous cause in which through life he had been engaged; and he saw no reason now for subtracting from his expectation of its growing power and ultimate success. It had many enemies; but it could not, and would not be hindered from advancing. Bigotry would not stop its course. Persecution would not baffle it. Creeds—

those traps for tender consciences, and instruments of hypocrisy—would not prevent it. Church Establishments would not subdue it. Indifference would not ultimately defeat it, though it was its worst enemy. Give him honest bigotry, before callous indifference—that fathomless grave of all that is good and great, of every noble hope and aspiration. But indifference, as well as bigotry, and persecution, and creeds, and Church Establishments, and all other enemies, must yield to the power of truth and virtue. They would all be overturned: all the battlements of oppression, all the refuges of error, must crumble down at last, and pass into oblivion. In conclusion, he exhorted his friends to energy and perseverance, and they must prosper in the good work of self-improvement and social amelioration, in which they were engaged. Mr. Harris then, after a few prefatory remarks on the spirit of Unitarian Christianity, which enabled its professors to love and value virtue in every sect and party, believing, as they did, that "in every nation," or party, "he that feareth God, and worketh righteousness, is accepted of him,"—proposed the sentiment, "Our cordial welcome to all friends, of whatever persuasion, who have favoured us with their society this evening." He then proposed, "Prosperity to our female friends, whose presence has graced our meeting;" and he hoped that they might ever realise this prayer, "Many daughters have done virtuously, may *they* excel them all." Mr. Cropper being called on to reply to this sentiment, made a neat and pleasing address. Mr. Harris then read a hymn, composed by Mr. Maccall, which was sung by the company standing, and concluded with the Lord's Prayer and benediction.

The Meeting then separated, every one being highly delighted with the manner in which they had passed the evening, and convinced of the great utility of such meetings in diffusing knowledge, promoting charity, and adding to each other's friendship and happiness.

DESCRIPTION OF THE NEW UNITARIAN CHURCH AND BUILDINGS, NEWHALL-HILL, BIRMINGHAM.—These buildings are in the English or Gothic styles of architecture. The material is chiefly of brick; the ornamental *parts* and dressings of stone.

The church is placed some distance from the road; and the principal front is ornamented with turrets, buttresses, and pinnacles of red sandstone, which harmonises well with the brick-work.

The church is flanked on each side with buildings which project to the line of street, and which may be appropriated to the use of the master and mistress of the day-schools; and although the style of these buildings is evidently of a later date than that adopted for the church, still there is no want of harmony between the parts, and the general effect is novel and pleasing.

It is evident, that if the funds had been more ample, although more than £4000 have been expended, including the cost of land, that the effect would have been improved by the addition of ornaments in several parts, especially to the entrance-door and to the centre window. We presume we are right in supposing that the style adopted for the church is that which prevailed about the 12th century; and if we mistake not, the details in this style are peculiarly rich. The space between the side buildings is enclosed by iron railings, which are in good keeping with the buildings. The church is capable of seating 1000 persons; and the whole of the three galleries, and gallery over the porch, are free. The body of the church is pewed, and there is a gradual rise in the floor of about 18 inches from the pulpit to the entrance-door. The gallery staircases are placed on each side of the porch, and are entered from the sides, and the staircases are entirely free from the body of the church, or in other words, do not project into the church. The roof is an open one; and the principals are ornamented with mouldings, and the ribs underneath are finished with spandrils and carved corbals. The compartments of the ceiling, between the principals, are subdivided by moulded ribs; and when completed, the whole will have the appearance of a wood ceiling. In addition to the dwelling-houses before-mentioned, a large school-room and library-room are constructed under the church; and at the back of one of the houses is a girls' school; and at the back of the other house are six smaller rooms, for the elder pupils and adults of the male school. The approach to the schools is by a flight of steps on each side of the church,

and the large school-room and vestry are entered from a porch formed underneath the vestry. Mr. D. R. Hill of Birmingham is the architect. M. G.

ROTHERHAM UNITARIAN CHAPEL.—The Unitarian Congregation at Rotherham being about to repair, enlarge, and improve their Chapel, the ceremony of laying the corner-stone of the additions to the building, was performed on Wednesday, 19th August, the Revds. H. H. Piper of Norton, P. Wright of Stannington, and B. T. Stannus of Sheffield, officiating on the occasion. A sealed bottle containing a parchment with the names of these reverend gentlemen, that of the Rev. Jacob Brettell, Minister of the Congregation, (who is absent on a collecting tour,) and those of the Trustees, Committee, and contracting artificers, with the dates of the year, reign, &c. having been deposited in the stone, Mr. Piper proceeded to perform the duty of laying the stone, which he did in a very correct and workmanlike manner. The hymn commencing

"Our Father's watchful care we bless,"

having been sung, Mr. Wright delivered an appropriate and most impressive prayer. After the hymn and prayer, the following address, by the Rev. B. T. Stannus, of the Upper Chapel, Sheffield, was delivered in a masterly style of oratory, and was listened to with the profoundest attention by the spectators who had assembled on this interesting occasion. The ceremony closed with a short but suitable prayer by the Rev. Mr. Piper, and the company dispersed, apparently much pleased and gratified with the proceedings of the day.

ADDRESS.

"Still does the earth move," said a venerable martyr to the eternal truth of science, when the Inquisition had decreed its motion to be philosophically false and theologically heretical. But, in spite of the Inquisition and the heresy, "still does the earth move." That the intellectual and moral world, too, is not quiescent but ever moving onward, is a position which requires no other demonstration than its bare assertion. Intelligence proceeds in a ceaseless course. Victories by mind over matter have been achieved, some of the astonishing results

of which are visible from the spot on which we are now assembled.* Changes are continually taking place in our modes of thinking and acting. Sublime active principles have been developed, illustrated, and diffused. Mind is constantly influenced by mind; and so wondrous has been this mutual action, so widely has it spread, such bright and cheering prospects has it opened, that we cannot even imagine a limit to its ultimate effects. The principles of religion are eternal, but the dogmas of theology are not exempt from this healthy and exciting action of an inquiring mind; and interesting would it be, did time permit, to trace it in its successive transformations, from the darkness of remote ages through the glimmerings of Lutheranism, and the efforts of the early Reformers, to the present period, when Inquiry has taken a freer and a wider range. Theology, like every other science, ought to be studied with a simple regard to truth; but, from the days of Constantine, "when the prerogatives of the King of Heaven were settled, or changed, or modified in the cabinets of an earthly monarch," to the present time, the shackles of creeds, and the bribes of State protection in favour of dull uniformity, have been industriously employed to prevent the free outgoings of the undying mind. For this object, were the Two Thousand ejected from the English Church. But this persecution, while it was a humiliating manifestation of the spirit of the predominant sect, did, nevertheless, create and support the independence of Dissent. To this, operating on the noble minds of your forefathers, you owe this temple of worship; and to their efforts, followed up by the exertions of their successors, are you indebted for the priceless privilege of worshipping the Almighty Father according to the convictions of your own minds. Your opinions may, and necessarily will, in the progress of inquiry, and amid the many additional advantages which you enjoy, differ from theirs; but your spirit is the same; and any result to which enlightened study may conduct you, is only carrying out their principle to its legitimate consequence. Religious freedom is but a name, unless it recognises the

* Several miles of the North Midland, and of the Sheffield and Rotherham Railroads, can be seen from the spot on which the Address was delivered.

right of holding and of advocating different opinions; and the right of individual judgment, to which Protestants lay claim, cannot exist, unless the innocence even of errors, when they are involuntary, be maintained. To err is human frailty, not human guilt; but to endeavour to know the truth is human duty, with the performance of which no terrors should be allowed to interfere. The house of prayer, which has been a sanctuary and a home for many venerable confessors gone to their rest, you are now—with the sympathies and assistance of the religious public, not merely of your own communion, but of liberal-minded persons holding doctrinal opinions different from yours—to remodel and enlarge. It is our hearts' desire and prayer, that within the walls about be erected, devout worshippers may assemble, who shall freely exercise, in the pursuit of truth, the talents which have been given them by their Creator; who shall cast away error, no matter how popular or how fashionable; who shall free their minds from the trammels of superstition, and adore the Father of the universe in spirit and in truth, gratefully availing themselves of the assistance in this most sacred duty, which Jesus has afforded by his perfect instruction, and by his holy and devout example. Here may the lessons of a fervent and rational piety be taught, and diffuse their hallowed influences through your hearts and lives, to be exemplified in your homes and in all your intercourse with the world. Here may your children meet to praise and pray, and gradually open their minds to correct views of Christian sentiment and Christian duty, and, while young, acquire that attachment to religion which is the most effectual safeguard against the demoralising and guilt-creating influences of the temptations with which the world abounds. Then to you, and to the dearest objects of your affections, the public services of this house, under the blessing of our common God, will "minister abundantly an entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Above all things, brethren, in your communings together, "put on charity, which is the bond of perfectness." As Christians, we occupy a peculiar position in society. We are not only Dissenters from the venerable

Establishment, but also Dissenters from Dissenters: in both cases, objects of suspicion and ill-will, sharing no kind sympathies from the rigid and bigotted, though we believe often conscientious, members of all other sects. We hail every instance, and cordially congratulate you that your case exhibits some generous examples of a better spirit; for, in all parties, there are those on whom the spirit of Christ works more powerfully than the chilling spirit of human creeds. But you must expect to be under the scrutinising eye of your brethren around you: you bear a moral similitude to the house in which you are to assemble; being placed, as it were, upon a hill, your conversation cannot be hid. Allow me affectionately to urge it on you, as, in the opening prayer, my respected brother has already done, that your conduct ought to advocate your faith; your unanimity should breathe the spirit of Christian love; and if the world hate you, ye should love the world, and more fervently love and encourage each other. And let it be seen, that your uncompromising spirit of rejecting all articles of faith not revealed in Scripture and not supported by reason, is no vain, quarrelsome, or conceited opposition to the popular teachings, whether of Episcopacy, of Methodism, or Independency, but a faithful and unflinching determination, in all the exercises of your minds, to obey God rather than man, not following after "the words which man's wisdom teacheth, but which the Holy Spirit teacheth."

You, my friends, as the representatives of one of the oldest of the English Presbyterian Churches, are now assembled in the performance of a cheering ceremony, in which I doubt not you are actuated by a charitable and rejoicing spirit. The walls of your Zion, injured by the ravages of time, you are repairing and enlarging, adding to the accommodations, and enhancing the comfort of the interior. While engaged in this pleasing duty, forget not to pray for the prosperity of your church; and oh! cherish a deep sense of your dependence on Him to whom you should raise your Ebenezer, saying, "hitherto the Lord hath helped us." The stone which has just been deposited in its bed, by my respected friend and brother, and which is to sustain a temple dedicated to the one living and true God, contains a record of this trans-

action, and several coins bearing the image of our beloved Queen, under whose auspicious reign, the blessings of religious liberty are most freely enjoyed. When the stones of this building shall be mouldered and disjointed, the antiquary of distant times may read the document with pleasure, and examine the historic coins with a sigh to the memory of an auspicious and glorious reign. *Where will you be then?* Earth will not at that time claim you; others will have succeeded, and your names will be forgotten. Many generations of human beings will, like yourselves, have enjoyed the benefits of social worship within these walls, and, like yourselves, will have gone to the dust from which we came. Your hands which built the structure, and theirs which were lifted up within its walls in the offerings of prayer and praise, will have lost their cunning; all will be silent; every work will have ceased. I am looking forward to the period, when, in the natural progress of decay, "Time's effacing fingers" will be laid upon the fabric itself, and its materials crumble to their fall. But though the fleshly tabernacles which contain your spirits will dissolve and gradually pass away—perhaps within the bosom of the earth on which you are now standing full of life and hope—the immortal tenants will claim kindred with immortality, and an imperishable dwelling with Jehovah. In this prospect, there is something deeply solemn, most vitally interesting, but nothing of a really gloomy character, when all is gilded with the brightest prospects and the most glorious hopes.

That you may pass from the church on earth to the church in heaven,—from the scene of human prayer and praise to the mansions of celestial homage and bliss,—see that your faith is founded on the due exercise of your understanding in the use of all your spiritual advantages, and that your religion has its residence in the heart, and ever rules over your lives and affections. See that you have dug deep for a solid foundation of confidence and hope, and are "built upon the foundation of the Apostles and the Prophets, Jesus Christ himself being the chief corner-stone." "As ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding

therein with thanksgiving." And when all earthly things shall have passed away, and "mortality be swallowed up by life," then may it appear, that within the walls of your Christian temple, you, your children, and all who shall worship after them, were born again to "an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you."—*Sheffield Iris.*

NEW UNITARIAN CHAPEL, DUKINFIELD.—On Wednesday, August 26, this Chapel was opened for public worship. The service commenced shortly after two o'clock, p. m. to a very large congregation, comprehending not only the regular attendants at the Chapel, but many liberal-minded persons of other denominatians, and a considerable number of ministers and other friends from a distance. The introductory services were conducted by the Rev. James Hawkes, of Nantwich, a former minister of the Chapel; and the Rev. J. G. Robberds, of Manchester. The sermon, a most impressive and excellent discourse from Mark xi. 15th and two following verses, was preached by the Rev. Robert Apsland, of Hackney (father of the Rev. Robt. Brook Aspland, the minister of the Chapel), whom his friends were delighted to see restored, after a very long and dangerous illness, to such an improved state of health, and to the possession of almost his pristine energy. After the sermon, a collection was made in aid of the debt upon the Chapel, which amounted to about £120. At half-past five o'clock, the male members of the Chapel and their friends, to the number of about 220, sat down to a plain but substantial dinner, prepared in the school-room connected with the chapel. Geo. Wm. Wood, Esq. M.P. was in the chair; and Samuel Robinson, Esq. and Wm. Bayley, Esq. two members of the congregation, filled the vice-chairs. Amongst the other persons present, we noticed R. H. Greg, Esq. M.P. for Manchester; Chas. Hindley, Esq. M. P. for Ashton; Samuel Ashton, Esq. of Gee Cross; Hyde John Clark, Esq. Hyde Hall; Thomas Ashton, Esq. Flowery Field; Isaac Harrop, Esq. of Altringham, &c. The honourable Chairman, in introducing the first toast of the evening, which was the health of "Her Majesty the Queen," prefaced it (as indeed he did almost every toast that he gave

throughout the evening) by a few judicious and spirited observations; the health of "Prince Albert, and many happy returns of the day to him" (it was his Royal Highness's 21st birthday); and those of the Duchess of Kent and the Duke of Sussex followed; after which, "Prosperity to the Dukinfield Presbyterian Congregation," was replied to in a very eloquent manner by the Rev. R. B. Aspland, its minister; and the health of the preacher of the day, the Rev. Robert Aspland, of Hackney, was acknowledged by that gentleman in a most impressive and interesting address. "The strangers who have honoured us by their attendance," was replied to, in a speech distinguished by the beauty of its language, and the sentiments of liberality and truly Christian charity it breathed towards the professors of another faith, by Chas. Hindley, Esq. M. P. The meeting was also addressed in the course of the evening, with their accustomed talent, by the Rev. James Hawkes, the Rev. J. G. Robberds, the Rev. James Martineau of Liverpool, and other gentlemen. Mr. John Edward Taylor, whose name was connected with "The Freedom of the Press" as a powerful guarantee of religious liberty, addressed a few observations to the meeting, chiefly in reference to the progress in liberality so strikingly observable in this country within the last dozen years, and the various triumphs which had been gained to the cause of freedom and good government in the course of that time. Captain Clark, of Hyde-Hall, briefly but emphatically addressed the meeting, in acknowledging the health of the Magistrates of Cheshire; and other gentlemen followed, in responding to the succeeding toasts.

On Saturday the 29th ult. a public tea-party of the congregation and their friends was held in the large School-room, which, filled with 300 guests,—a large proportion of whom were ladies,—presented a striking and beautiful appearance. The acknowledgments of the congregation to the numerous friends who had assembled to help them, were made by the minister of the chapel. The Rev. R. Aspland gave an interesting account of the presentation of the recent Address of Congratulation to the Queen, from the Presbyterian ministers of London, and passed a glowing eulogium on the virtues of the Queen and of her excellent mother the Duchess of Kent. Samuel Robinson,

Esq. dwelt on the advantages offered to the youth of the neighbourhood by the Manchester New College. The Rev. J. R. Beard, H. B. Fearon, Esq. of London, and the Rev. R. Aspland, ably upheld in their speeches the rights of conscience, the memory of religious confessors, and the supreme value of religious truths. On Sunday the 30th there were opening services, both morning and afternoon. Handsome collections were made after each service; the amount of the collections, when added to that of Wednesday, being upwards of £250.—*Manchester Guardian.*

In our number for August, we noticed the character and labours of Mrs. Mott of Philadelphia. Her respected husband, with herself, were invited to attend the Annual Meeting of the Glasgow Emancipation Society on the 1st of August. They came; but previously to their arrival, an extraordinary meeting of that Society had been held, in order to hear and welcome W. Lloyd Garrison, the indefatigable labourer in behalf of the slaves of his country—America. At that meeting, *when no American woman was present*, a resolution of thanks to the women of America, who had so nobly advocated the emancipation of the slave, was carried by acclamation. In returning thanks for that resolution, Mr. Garrison specially dwelt on the virtues and indomitable perseverance of Mrs. Mott, in furtherance of that cause to which he had devoted his life. It was naturally to be supposed, therefore, that when an opportunity presented itself of listening to an address from such a woman, it would have been eagerly embraced. This natural expectation was set at nought by the Directors of the Glasgow Emancipation Society, who in this, as in other similar instances, proved their need of emancipation from more degrading fetters than those even of which they profess the desire to free the negro. Meetings of the so-called Emancipation Society were held; but no places were appointed on the platform for Mr. and Mrs. Mott—no invitation was given to them to address the assembly! And no wonder. That assembly was held in the chapel of Dr. Wardlaw—the Directors of the Society were Quakers and Calvinists, &c.—and the American friends bore about them the

taint of heresy. This was sufficient to warrant neglect and insult to individuals who had perilled property and life in vindication of the rights of humanity. Dr. Wardlaw, in the face of the assembly, could shake hands with a coloured American as a friend and a brother; but averted looks were deemed the proper reception for those who had dared to think for themselves in theology. Nay, even George Thompson, the declaimer against American slavery, who had received the hospitalities of these true friends of universal humanity, stood by; and no sound was heard to issue from his lips against this desecration of courtesy and Christian justice!

Mr. Harris having been fully prepared for this exhibition of intolerance, had invited Mrs. Mott to occupy his pulpit on Sunday or any other evening she chose to honour him and the Unitarian Congregation by its acceptance. On Sunday evening, August 9, the Chapel was crowded to hear her. Mr. Mott first addressed the meeting, stating who they were, their object in visiting this country, their difference in religious views from the Society of Friends in Britain; and reading, in corroboration of his statements, certificates from the Monthly Meeting of Friends in Philadelphia, and of Abolition Societies. Mrs. Mott then spoke, and for nearly two hours held a delighted audience in breathless attention. She began by saying, that she was glad of the opportunity which the generous offer of that pulpit had given her of addressing them; that she had been denied a hearing elsewhere because she was a woman, and by her own body in this country, because she differed from them in her views of religion; that the body of Friends with whom they were connected, were looked upon with the same dislike by the other party, as the Unitarians were by those calling themselves Orthodox; she regretted this bigotry, as she wished the enlarged, and beautiful, and exalted views which she and the Unitarian brethren entertained, could be embraced and felt by all; and she was happy in believing that such views were spreading and would continue to spread, till all mankind, from their holy influence, would become like one large family, living in love and harmony together as the children of one common Father. Mrs. Mott called on the Unitarians to

exert themselves to the utmost to bring about this happy state of things; to let no fear of man, or any worldly motive, deter them from openly avowing their convictions, and acting up to them; that there were too many mammon-worshippers in the world, and she feared a great lack of moral courage also. She said, her address might perhaps be thought desultory, but as it was the only opportunity she should have of speaking to them, she felt it necessary to direct their attention to many topics worthy of thoughtful contemplation. She defended, on Scriptural grounds, the right of women to speak in public; spoke of the imperfect education which women too commonly received, which consequently debarred them from occupying their proper places in society; called upon her sisters to look to this, and embrace every opportunity of gaining knowledge on every subject; not to be content with a little reading, a little writing, and a little sewing; to brush away the silken fetters which had so long bound them—no longer to be content with being the mere toy or plaything of man's leisure hours, but to fit themselves for assuming their proper position, in being the rational companions, the friends, the instructors of their race. Better views, she rejoiced to know, were beginning to be entertained on this and kindred subjects. War, too, was looked on in a different light from what it was once wont to be; and highly gratified had she been at being present and listening to a powerful address on Capital Punishments, by the pastor of this congregation, when in Birmingham. Slavery also was calling forth those efforts for its extermination, which it behoved humanity and Christian principle to make; and deliverance to the captives of every clime would be the result. Having depicted in glowing colours the evils and abominations of slavery as it existed in America, and roused the best and holiest feelings of her audience to sympathy with the wrongs of the oppressed, and in resolutions for their extinction, Mrs. Mott burst forth into a beautiful and fervent prayer, and concluded.

In the course of the following week, the subjoined letter appeared in several of the Glasgow newspapers. Of all pitiable exhibitions of intolerance, a Quaker playing the Pope is the most melancholy. There are people, indeed, professing religion, who respect neither the rights

of animals nor the rights of mind; and from such nothing of Christian charity can be expected. Hare-hunting and heresy-hunting are probably congenial sports; and people who expend all their sympathies on the slaves of distant lands, have none left for the emancipation of the blinded bondsmen of human creeds. But so it has always been. Men strain at a gnat and swallow a camel.

"*To the Editor of the Glasgow Chronicle.*

"RESPECTED FRIEND,—Intimation having been given, on the 8th current, by means of placards extensively posted throughout the city, that, 'On Sabbath first, the 9th instant, Mrs. Lucretia Mott, Minister of the Society of Friends, Philadelphia,' would 'hold a meeting in the Christian Unitarian Chapel,'—and that meeting having, we understand, been numerously attended by our fellow-citizens, we deem it right, on behalf of the Society of Friends residing in Glasgow, to inform the public that we hold no religious fellowship with Lucretia Mott, nor with the Body in the United States (called Hicksites) to which she belongs; they not being recognised by the Society of Friends in the United Kingdom, nor by those Friends with whom we are in connexion in America; and that we do not wish to be in any way identified with, or considered responsible for, any sentiments that Lucretia Mott may have uttered at the meeting above referred to.

We are, respectfully, thy friends,

WILLIAM SMEAL.
WILLIAM WHITE.
JOHN MAXWELL.
JAMES SMEAL.
EDWARD WHITE.

"GLASGOW, 12*th of* 8*th month*, 1840."

The reply of Mr. Mott, written the day before he and his honoured wife sailed for America, and which also was inserted in the Glasgow newspapers which had chronicled the Quaker excommunication, leaves nothing necessary to be added, on our part, save the statement, that the Quakers of London had previously enacted a similar piece of intolerance with that of their imitators in Glasgow. It was not that *they* could possibly have any objection to the American Delegates sitting in the Anti-

slavery Convention because they were women. Their own Societies, and their own practice as a religious body, at once refute that notion. It was because Lucretia Mott held views in religion diverse to theirs. Therefore they violated the common courtesies of life, and hounded on persons to hoot the woman they feared the people should hear; when our excellent friend, the Rev. Dr. Hutton of London, opened his chapel for her use. The Antislavery Convention, which, at the bidding of intolerant Quakers, prevented one-half of the human race from aiding in its deliberations, proved itself unworthy of the title it had assumed, and demonstrated that the "World's Convention" has yet to be held.

"WM. SMEAL, "LIVERPOOL, *8th mo.* 24, 1840.

"Respected Friend,—After reaching London, a few days since, I first heard of a publication in the Glasgow *Argus*, signed by thyself and four others, respecting my Wife, and the notice of a meeting she had in the Unitarian Chapel; but which publication I did not see until this day. Had either of you been at the meeting, it is probable you would not have considered such disavowal necessary; as I distinctly stated to the audience, that a division in the Society of Friends had taken place in the United States, about twelve years since; that we belonged to that portion of the division which was not recognised as Friends by those of this country; that we claimed, however, to be Friends, and were members of the largest portion of the division in Pennsylvania (reading a Certificate our Monthly Meeting had furnished us), our number being about twenty thousand, and the other side about eight thousand; and the whole number in the United States, on our side, near eighty thousand; that I mentioned these things, in order that it might be understood who we were, that no one might be deceived; for we did not wish to pass for anything different from what we were.

"I doubt not, but all of the large audience fully and clearly understood our position; and would say, on seeing your disclaimer, 'You might have saved yourselves the trouble and exposure; for Mr. Mott informed us they were not in connection with you.'

"Now, those who are ignorant of the facts may suppose, from your disclaimer, that we wanted to be considered as Friends connected with you, and attempted to pass ourselves off as such; which we should be quite as unwilling to do, as you would be to be identified with us. I also should be as unwilling to be responsible for sentiments I *heard* in your Meeting, as you seem to be for sentiments you did *not hear* in the Chapel.

"The difference between us is this,—you call yourselves Friends, and claim to be such; whatever our opinion may be as to the fact, we do *not deny* or question your right to call yourselves by this name. We, also, call ourselves Friends, and claim to be such; but *you deny* us the right to the name, and reproachfully apply the epithet of Hicksites, which we disclaim, it having been used by our opposers in derision.

"You may say, that you lament our declension or departure from what you consider and believe to be the doctrines of the Society of Friends. We also, and as sincerely, lament your departure from what we consider and believe to be the doctrines and practices of the Society; so that, in this respect, we stand on equal grounds. Of one thing I have had such evidence as fully satisfies me of the fact, that Friends in this country are deplorably ignorant of the causes of the division in America, and of the relative circumstances of the two parties then or at the present time; and that they cherish a spirit of prejudice and bigotry towards us, incompatible with the benign religion of Jesus. Of this however we do not complain, as you are the sufferers; but we deplore the unchristian conduct this leads many into. I am satisfied a difference in opinion on doctrines does exist between you and us; but this does not settle the question as to which is right or which wrong. I suppose you believe yourselves right, and holding doctrines in accordance with Fox, Penn, Barclay, &c. I fully believe we do; and can bring as much evidence to support our views as you can. What is the ground of warnings given in your yearly meeting, your verbal and newspaper disclaimers? Are you afraid of being robbed of your good name? or are your doctrines of such an evanescent character that they are in danger of vanishing before the sunshine of truth? Does it not

show a want of confidence in your principles, or in the solidity or durability of your position? It is a small matter to us to be judged of man, or to have our religious faith called in question, or to be charged with worshipping the God of our fathers after the manner called heresy; all this moves us not. But I grieve at the manifestation of a spirit that will deliver a brother up to death: as far as the law and custom of the country will allow, it is the same which a few years ago imprisoned, burned, and hung those who held opinions on religious subjects different from those who then possessed the legal power. We do not find any charge of immoral conduct brought against those martyrs, but of holding opinions dangerous to the peace and unity of the church; or, more correctly, not holding opinions that were deemed essential to salvation. It is easy to be very liberal and charitable towards those who believe more than we do; but those who believe less, we are ready enough to denounce as heretical, dangerous innovaters, not to be countenanced.

"When will men respect properly the right of private opinion? Not until they learn, that religion consists not in the assent of the mind to any dogma, nor yet in the belief of any mysterious proposition of faith; but in visiting the widow and fatherless, and keeping ourselves unspotted from the world. 'I am sick of opinions, I am weary to hear them, my soul loathes their frothy food; give me solid, substantial religion—give me an honest, devoted lover of God and man.'

"'It is time Christians were judged by their likeness to Christ, rather than by their notions [opinions] of Christ.' It appears to me, you take the latter ground of judgment; I greatly prefer the former.

"I had intended to say something about the objects of our crossing the Atlantic; but my paper is full, and I must subscribe,—Thy friend,

JAMES MOTT."

THE

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THE ARRIVAL OF THE BRITANNIA.

A Sermon delivered in the Federal-Street Meeting-House, in Boston, July 19, 1840. *By Ezra S. Gannett.*

"Zebulun shall dwell at the haven of the sea; and he shall be for a haven of ships."—GEN. xlix. 13.

OUR citizens have for several days been kept in somewhat anxious expectation of an event, whose naked importance would scarce seem to justify any considerable degree of attention. Its novelty alone will not explain the fact of such a general interest. Never, indeed, has a vessel of the same class, of equal size and stateliness of appearance with that whose arrival has been so eagerly anticipated, ever entered our port. But the triumphs of steam over wind and water, over distance and difficulty, have become familiar to our observation. We have seen with our eyes, as well as heard of, the results which have been obtained through its agency alike on sea and on land —results which a few years ago were contemplated, if at all, only by the fancy of some bold prognosticator, but are now brought within the every-day experience of the whole people. It is the connection of this event with the past and the future which gives to it a peculiar interest. We look upon it—and how can we help looking upon it—as a landmark in the progress of our community. I confess that no event which has occurred since the commencement of the present century seems to have involved more important consequences to this city, than are likely to flow from the establishment of regular and efficient steam communication between the capital of New-England and the great commercial Island—the maritime threshold, if I may so style it—of the Old World. Its effect must be seen in the industry, wealth, population, manners, and general culture of the inhabitants of this peninsula and of the neighbouring towns. Our *charac-*

ter will be reached by its influence, and our children be affected, for good or evil, by the success of the undertaking, whose commencement has been noticed by the civil authorities and by the concurrent sentiment of the citizens. It is proper, therefore, that it should also be noticed in the pulpit, whence the interests of society should alway be regarded with a wakeful concern, and the feelings of the people be met with a just sympathy, or be checked by timely counsel.

It would not be difficult to find, not only moral, but religious associations with which to invest this occurrence. To the devout mind, it suggests new illustrations of the power and wisdom of the Creator. Here is "this great and wide sea," which at first sight appears to be a barrier reaching down to the foundations of the earth, but as effectual an obstacle to the intercourse of the nations who live on its opposite shores as if it reached up to the sky —behold it, not surmounted only, but made subservient to the very purpose which in our haste we might think it was meant to oppose. The skill of the shipbuilder and the science of the navigator had indeed shown to former times, that the ocean might be used to bring those into acquaintance who were divided by its broad expanse; but there were uncertainties, and delays, and perils, which still made a great difference between the journeying of the traveller on land and the voyage of the visitor to another continent. But now this difference disappears; and in regard alike to time and to security, the questions which arise on departure from home are answered with equal ease, whether New Orleans or London be the place of destination. A voyage to Europe is reduced to a matter of calculation within the ability of any schoolboy who has learned the rule of simple division. In this we see no contravention of the laws of the Creator, but an approximation to a better understanding of them; and the better they are understood, the more clearly is it seen that the whole frame and structure of the world are suited to promote human happiness and improvement. The ocean was intended to be the highway of the nations, on which they might pass and repass, and never crowd its ample space. Look, too, at that agent, which is now brought into obedience to the will of man, and made con-

ducive to his comfort, convenience, and pleasure—how terrific and ungovernable appear its capacities; yet how admirable is their adaptation to the wants of man in an advanced state of civilization, and how great their value in spreading civilization over the world. Here is an instrument of still unknown efficiency, which for six thousand years was regarded hardly with curiosity, much less with confidence in its practical uses, now found to be of the utmost importance in the arts, and probably, nay certainly, destined to work momentous changes in the relations of human society. With such an example before us, it is anything but presumption to anticipate further discoveries, which shall reveal stores of benefit for mankind, laid up by the Creator in elements or combinations of matter which are not at present understood; nor is it an irrational, but a sound conclusion, that every part and principle of the creation, if we did but comprehend its nature, might be made instrumental for promoting the interests of man's individual and social existence. Let a calm, humble, and grateful piety follow out the trains of thought which one such illustration as we are now noticing suggests, and what large as well as profitable views may we not obtain of the beneficence of the Maker of the universe.

The same facts to which we have just adverted, if contemplated from another point of view, may confirm our sentiments of admiration and gratitude towards the Author of our being. They show us what man has done, and they intimate to us what he is capable of doing. By his own study and industry he has converted one of the most frightful instruments of destruction into the minister of his pleasure, and by its means made the billows of the ocean a pathway for his triumphant ships. Here, too, we perceive the wisdom of the Creator in his government of man. It is sometimes asked—Why were not the great discoveries of modern times included within the knowledge of our race at an earlier period, or at its commencement, when it might have begun its career with so much greater advantage? The answer is obvious. Man and mankind can best be trained for perfection by gradual and voluntary developement of the powers which belong to the individual and the race. This developement must

be slow, but it is sure, and, allowing sufficient length to the periods of comparison, we may pronounce it constant. The history of navigation is an example in point. At first, man looked over the waste of waters, and saw only an impassable boundary, which laughed to scorn his wish to escape from the confinement which it imposed. But ere long he had scooped out the trunk of a tree, or prepared a rude boat from its bark, and, trusting himself upon the bosom of the mighty element which had at once awakened and mortified his curiosity, he found that it was made for his use no less than the land. The rude boat was enlarged, its architecture became a study and an art, the mast was raised and the sail spread, and the galley and the barge were constructed to answer the demands of national honour or of personal luxury. Ages passed, and the compass was delivered by the hands of science into the mariner's possession; the noble and graceful ship rode proudly upon the waters, and claimed to be considered the most wonderful production of human art. Science pursued its inquiries and perfected its calculations, and it seemed as if navigation had obtained the command of every possible means of successful struggle with the winds and waves. When lo! the oar and the sail give place to the ponderous engine, and the vessel which but yesterday was borne by its white wings across the Atlantic, is to-day followed by the steamer, which treads the waves with its iron foot as if conscious of its superiority. What a history is this of human accomplishment! And who is so slow of belief or so languid in hope, that he does not here perceive evidence of the capacities and destiny of man? Let him who rejoices in the present, or looks forward with the expectation of faith to the future, give God the glory; for it is He who has granted to man the power and the opportunity to draw from nature both instruction and service.

The interest which is felt in the arrival of the Britannia, doubtless, arises chiefly from its connection with the business and outward prosperity of our city. We are a mercantile community, this is a commercial place; and, of course, whatever affects the trade or economical interests of the city, will be viewed with general solicitude or hope, as it may be thought to promise advantage or injury.

But it is impossible to separate these interests from the morals and the spiritual welfare of the people. Business is one branch of moral discipline; prosperity must beget facilities for the formation of virtuous, or of vicious, character. It is therefore a proper inquiry for this place and hour—what will be the probable effect of this enterprise upon the trade and general business of Boston? The answer is plain. The trade and business of this metropolis must be materially increased by the establishment of regular and speedy communication with Great Britain. Our wealth will be augmented, our activity quickened, means of employment will be created for the industrious, new opportunities of speculation be furnished to the adventurous. Connected with our system of railroads, which has already gone so largely into effect, and which must be greatly extended, the introduction of this mode of intercourse with the Old World, will give an impulse, and probably a permanent support, to our industry, the effects of which will be seen on every side. It is not our merchants, nor our mechanics, nor our labourers on wharves or in stores, alone, who will feel the change that this event is suited to produce. We shall all be reached by it, as we shall all sympathise in the spirit of energy and its results, which may be traced to this cause. It is not an idle hope, nor a vain-glorious assertion, that Boston is destined to become a place of great business, and consequently of large population and great wealth. So are many other cities of our land, some of which must always exceed this in commercial importance. But this city must grow, and grow with a rapidity beyond that of any former period in its history. With its lines of communication, terminating, on the one hand, on the shores of Europe, and on the other, mingling with the waters of the Mississippi, it is impossible that it should not draw to itself a large amount of capital and industry of the most productive kind.

That this increase of business will have its advantages, it would be useless to deny. Money, commerce, industry, are among the means which the Divine Providence has embraced in its plan of education for man. But there are also temptations, dangers, and evils, incident to prosperity; and it is more important that we should contem-

plate these, than that we should be busy in arranging our hopes. I think we ought to look with some concern, with great concern, upon the brightness of our prospects. The sunshine of prosperity may draw up from the heated mass of thought and sentiment, moral exhalations that shall fill the atmosphere of society with the seeds of disease. The next year may be a season of great peril. If business should revive from its long depression, thousands will be tempted to enter upon its engagements without sufficient means or proper experience, while others may be induced to lay out plans, the extent of which will be their own condemnation, if it should not be the occasion of failure; and so the same course of unreasonable calculation, extravagant enterprise, (with extravagant expenditure too,) and ultimate disaster, be again run, which has signalised the history of the last few years. Especially is there danger, that business, as it shall become more active and profitable, will engross the minds of the people, and they will think of little else than their worldly affairs. Let, then, the word of Christian counsel be heard at this moment. This is the time for it to speak, before men have returned with desperate eagerness to the accumulation of wealth. And this is the word which it utters: beware of the dangers by which you will soon be encompassed. Go into them with your eyes open and your consciences awake. Do not regard wealth as an end; it is only a means. Understand its value as a means—not to luxury, not to self-indulgence, not to the vain acquisition of influence—but a means to self-denial and to usefulness. Let your industry covet opportunities of doing good, and your ambition aspire to spiritual improvement. Be honest, moderate, devout, whether the tide of prosperity ebb or flow. Keep your Christian character unstained and unimpaired by its exposure to the influence of worldly success; or if you have no such character to guard, then get it—get it now, before you enter that season of peril which is before you. Let your first question be, not how shall we best accommodate our business to the signs of the times, but how shall we best prepare our souls for the exigencies of moral life which we see to be near at hand? Resolve to be good men, religious men, who shall fear God and work righteousness,

let come what may—be the temptation of circumstances or example what it may. Set one another a good example. Be good citizens by being true Christians.

If you, my hearers, desire the honour and welfare of Boston, and would place her at the head of the cities of the Union, then bear it in mind—for it is a truth that in your moments of calm thought you will admit—bear it in mind, that with a population of eighty thousand, all of whom were people of principle, of solid worth, and Christian excellence, with the institutions of religion maintained from affection, and the institutions of justice upheld by obedience, and the institutions of charity supported as a privilege, and the inhabitants pervaded by a common spirit of piety and duty and love, this would be a more noble city, than if it included half a million within its limits who were sacrificing themselves to gain, to pleasure, or any other form of worldliness. Much as I love Boston, fellow-citizens, and because I love her, I would rather see her first in virtue, though she were small and poor, than outstripping New-York, or London even, in wealth and numbers, if she must pay the price of character for such distinction. And character, mark you, in this connection—the character of a community—is nothing but the character of individuals. Each one of us, therefore, must take a part, and cannot help bearing a part, in determining whether Boston shall be in truth a *great* city. Give it moral greatness, and Providence will bestow the wealth and renown. Seek ye first the righteousness of God, and all these things shall be added unto you.

There is a still more direct influence upon the morals of our city than any that we have yet noticed, which must follow from the establishment of certain and frequent communication with Europe. We must expect an importation of the opinions and manners of the old countries. They come to us now, indeed: every packet ship which arrives at New-York from the ports of England and France, brings, in one form or another, a large amount of the thought and feeling which prevail there, to be added to our stock of ideas and sentiments. We welcome each new contribution. We read and reprint foreign literature, we copy foreign manners, we adopt

the conventional rules of judgment which obtain abroad. This is natural. It is foolish to complain about it. Imitation is the habit of youth; we are a young people, and look with fond respect to the seats of an elder civilization than our own. In regard to manners and opinions, too, that which is fashionable or prevalent three thousand miles off, is more sure of winning our regards than that which is within the circle of near observation, for "distance lends enchantment to the view," and softens the absurdities which might repel us, if they were directly under our eyes. Hence we shall, without doubt, for a long time to come, receive from Europe a considerable part of our intellectual persuasions and our moral tastes. The arrival of a steam-ship every fortnight at our doors, freighted with the influences which the Old World is no less eager to send than we to receive, must increase the danger of our losing independence, as well as of our neglecting to cultivate originality of character. If I thought it would be of any use, I might suggest the importance of forming a character of our own, in spite of the influences which come to us across the Atlantic. But it would be a vain undertaking, and perhaps it is not best. All that we can do is, to form a national character *with the help of these influences*. That we may do this, and not be ashamed of the result, we must exercise discrimination, and reject what is bad while we accept that which is good. There is much in the opinions of the Old World, which is neither suited to our position, nor in harmony with truth; much in foreign manners, that is condemned alike by sound principle and pure taste. But there is also much that it would be a benefit to us to adopt; much that is humane and elegant in manners, and much that is just and important in opinion. The danger is, that we shall receive the whole with a common gratitude; but as in liquids the more ethereal parts escape while the dregs sink to the bottom and remain, that the worst part only will stay with us. Alas for us! if the corrupt habits of older communities should be introduced into our young system. It would be like tainting the blood of childhood, and so infusing the cause of subsequent debility and premature decay. We must discriminate, and select, and cast aside, for our own sake, and *yet* more for the sake of our posterity.

The event which is the occasion of these remarks, will have one beneficial tendency which we ought not to overlook. It will strengthen the bonds of kind and just consideration between the nations of the Eastern and the Western Continents. This must be its effect, for its design is friendly and mutually advantageous intercourse. The enterprise of which it is the commencement will have a twofold influence in confirming the harmonious relations that exist between our country and Europe. Its commercial importance, as we have seen, is great. But commerce is one of the chief means of binding the different portions of the human race in close relationship of amity and dependence. The ties of mutual intercourse are woven into a durable fabric of peace. How strong an illustration of this principle have we in the present relations of Great Britain and the United States. Notwithstanding the occasions of hostility which exist, and which a quarter of a century ago would have enkindled the flame of war, the interests of the two countries are now so blended in the transactions of business, that each has been anxious to smother, in the hope of finally extinguishing, its spirit. Every new facility to commercial intercourse, and especially the opening of a permanent channel of communication, is a pledge for the maintenance of goodwill. As the railroads of our own land make neighbours of those who a short time ago were separated by tedious distances, so does the passage of the steamship across the ocean remove that feeling of distance, which has been one cause of separation between us and the land of our fathers. And then follows the other consequence which I had in mind—the interchange of visits between those who dwell on the two sides of the great deep; from which must grow a better understanding of each other's character, and of the institutions by which the character of each is respectively affected, and a more generous, if not a more respectful confidence from each to the other. It is true of nations as of individuals, that (except where the absurd point of honour is made the occasion of strife) acquaintance softens asperities, and by producing a fairer judgment and presenting opportunities of kind offices, knits together the sympathies of men. We have already seen the effect of this new mode

of traversing the Atlantic, in the increased number of those who come hither from abroad, as well as of those who visit Europe from our own shores. While every steamer carries its full complement of passengers, the lines of packet ships, it is said, were never better supported. The correspondence, too, which these several vessels bear in their countless voyages, how immense has it become! Who can doubt that here are circumstances which must every day render it more difficult to drive, or tempt the people of the civilised world to assume towards each other an attitude of hostility. I think I discover in every new arrival from the Eastern Continent, a fresh security for the peace of the nations. Let another quarter of a century perpetuate the pacific influences of the last twenty-five years, and it may become a problem of difficult solution for statesmen, how they can plunge Christendom, or any considerable portion of it, into war.

I will allude to but one other result, which may be anticipated from the continuance of those facilities of international communication which have just been established. It will be seen in the new motives and helps for the diffusion of Christianity. And this result will be secured by a double action of the instrumentality under our present notice. Christians living in the two hemispheres will acquire earlier and fuller intelligence respecting each other's plans; and will cherish in each other's bosoms, by example and reciprocal advice, the spirit of our religion. The recent past is a guarantee, in this respect, for the future. More has been done within the last ten years to bring the Christians of England and the United States into co-operation, than had been effected in a previous century. They have seen and conversed with one another, have written to and about one another, and so have established a sort of common possession of the religious spirit. As a necessary consequence, efforts for the conversion of the heathen world have been pursued with better judgment and greater success than before. Confidence has taken the place of jealousy; and the errors as well as the wisdom of each section of the Church being made known to all, a large amount of fruitless expenditure of time, money, and zeal is saved. In connection with the event before us, and the results which it pro-

mises to the two countries immediately interested, take into view the magnificent schemes of the British and French Governments for the extension of steam navigation across the Southern Atlantic and the Indian Ocean, and it is a moderate hope which the Christian philanthropist indulges, that before many years shall have passed, the preachers and the records of Christianity shall have penetrated and settled upon every spot of the Pagan world. Is not the hour approaching, which shall fulfil the prophetic voices that were heard in heaven by him who enjoyed the Apocalyptic vision, as they said, "The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever"?

I doubt not, my hearers, that I have justified to your minds my choice of the subject of this morning's discourse; for I cannot doubt your concurrence in most, at least, of the remarks which have been made. We contemplate the event of which I have spoken, not chiefly in a mercantile or a national point of view. We believe that it is fraught with issues of spiritual moment to the whole world. I think that I can perceive in it another great step towards the completion of that work, which was dimly foreseen by those who laid the foundations of civilised and Christian life on these western shores. In 1620 the Mayflower entered Massachusetts Bay, after a tedious and perilous passage of more than two months' duration, across the then almost untravelled ocean, and cast anchor in sight of a sterile coast, amidst the bleakness of winter. In 1840, the Britannia, after crossing the same waters in little more than two weeks, approaches amidst the splendours of summer, a city crowning the curve of that same bay, around whose whole extent may be seen flourishing towns and the promise of an ample harvest. How great the contrast in the physical circumstances!—in each case, however, suited to the social aspect of the scene. The hopes that were cherished in the little cabin of the Mayflower, have been more than realised. God grant, that the hopes which now swell the bosoms of a vast community, be not disappointed!

REVIEW.

Remarks on the Four Gospels. By W. H. Furness. London: Charles Fox. 1837.

Jesus and his Biographers; or, the Remarks on the Four Gospels, revised, with copious additions. By W. H. Furness. Philadelphia: Carey, Lea, & Blanchard. 1838.

We agree with the author of these works, in the sentiment quoted by him, that "a great deal is said about the beauty of the Scriptures, without reference to any just principles of taste." So much power has an early acquaintance with the Gospels, in producing a general impression of their excellence, while hindering the more mature mind from an acute and scrutinizing perception of the peculiar grounds of an already acknowledged worth, that it becomes a matter of no small candour, care, and diligence, to learn to speak of the Gospels, not in vague generalities, but with a vivid comprehension of the singular and distinctive beauties and merits which they possess. Notwithstanding this difficulty, Mr. Furness has laudably and successfully bent the force of his mind—which is really one of no ordinary genius—to the most searching inquiry into the peculiar characteristics of the Gospel histories, the result of which he has laid before us in these works,—in this inquiry divesting himself, as far as possible, of all the prejudices of education and early impressions; bringing to the undertaken labour a fresh spirit; contemplating Jesus and his biographers, as if entirely new objects to him; taking nothing for granted, but giving to everything, as it appears before him, the weight which it deserves by its own intellectual evidence or moral influence upon his mind open to its examination. The conclusion of our author's inquiry is this,—that of all works the Four Gospels are works of purest truth, in the moral sense of the word, that is, of honest faithfulness in the record of what the parties mentioned, saw, heard, concluded, and believed—a faithfulness which is unconcerned about apparent or minor contradictions, having no doubts itself, and anticipating not the suspicions of others; that in the Four Gospels, if anywhere in the world, is the region of pure, childlike sincerity; that, moreover, the object of the evangelical biography is a

real personage, not an object of imagination, much less a fraud—that it is real in the peculiar excellence of the extraordinary being whose character and conduct are described—real in what is recorded of his remarkable spirit, language, deeds, deportment; for his biographers were unable to create such a character, so wonderful and yet so consistent with himself, with nature, and with all truth: nothing but the reality of Jesus could account for the existence of such biographers—historians so simple, so unartificial, so calm and collected, so void of colouring, in the narrative of the most extraordinary events that have happened on the earth. "*The character of Jesus must have created his biographers.* Whoever they were, whatever were their names, they must have been persons who, by intimate association with him, had imbibed some measure of his spirit; and that spirit, calm and true, had wrought upon their minds, to subdue the tumults of feeling, to chasten their imaginations—to subordinate their sensibility to the wonderful, to their sensibility to the true; in fine, to qualify them to see and hear aright, and to impart what they saw and heard. Upon examination, we find, throughout these writings, the most touching indications of precisely that calm and elevated tone of mind and feeling which association with such a one as Jesus was fitted to produce. In their unguardedness, in their unsuspecting simplicity, in their pervading unconsciousness, we see that these authors had completely lost *themselves*, lost all anxiety about effect, every disposition to embellish, in the abiding and absorbing sense of truth. The facts—facts of which they had such full knowledge—filled their minds, to the exclusion of all self-reference, all fears and misgivings. * * * Their reverence for Jesus was so great, their confidence in him so entire, that they never appear to have thought that the most imperfect representation of any part of his conduct was not enough—that he could ever need to be indebted to their pens to save him from being misunderstood. With the poet, they seem to have thought, that their theme

> '——might demand a seraph's tongue,
> Were it not equal to its own support;
> And therefore no incompetence of *theirs*
> Could do it wrong.'—*Wordsworth, Excursion.*

Accordingly, they never think of explaining or setting off anything they relate concerning him."—*Remarks*, pp. 292–3; *Jesus*, &c. pp. 434–5.

It is consistent with the existence of Jesus as a real person, and such an extraordinary person as he is described—it is consistent with the complete sincerity of his biographers, filled with the one great idea of this most remarkable man, a portion of whose history they wrote—it is consistent with this, that they should, as human witnesses, fall into occasional mistakes. This, however, fairly viewed, is a confirmation of their authority in the main, not a ground for their rejection; as Mr. Furness has very ably shown, throughout his inquiry. "That they have committed," he says, "some errors and mistakes, I do not deny—I believe. That these are so few, is the wonder. That there is so much truth in these narratives, so simply and truly exhibited, this it is that should surprise us, and for which we should seek a cause. The influence of Jesus at once adequately and naturally explains the character of these writings, and shows us how their authors became the honest, fearless, single-hearted men they have shown themselves to be. * * * Let me not be misunderstood. I say there are mistakes in the Gospels; but they are precisely such mistakes as were occasioned by the truth. Where there are misconceptions, there must be something, some reality, some fact, to be misconceived. Error implies truth, as the shadow implies the substance. Such, at least, is the character of the mistakes which we discover in these writings. They result from the substantial truth of the main facts recorded, and they are undesignedly the most decisive evidences of their truth."—*Remarks*, pp. 294–5; *Jesus*, &c. p. 437.

Those who wish to see this proposition powerfully illustrated, must read Mr. Furness' remarks in one or other of the volumes under consideration. We do not, however, coincide with all the views he has advanced, ingenious though he is in every case. We would advise our readers not hastily to take up his views, but maturely reflect, and consider each. While they will find some highly convincing and highly interesting, they will find others of a more dubious and objectionable character. On the

whole, however, it will be evident, that not only substantial truth is consistent with circumstantial variety of testimony, but that the latter implies, in certain cases, the existence of the former, as Mr. Furness contends for.

Convinced of the great worth of Mr. Furness' productions, believing that the purest motives have actuated him in their publication—that the finest intellectual and moral perception is developed in them—that they are eminently calculated to throw light on many things unnoticed, or too little noticed, in the Gospels, and refreshing newness over a vast deal of their contents,—it is with extreme pain that we feel it to be our duty to animadvert severely on the theory of miracles he has avowed, and the conclusions to which it has drawn him in commenting on particular miracles. Mr. Furness admits the reality of the miraculous facts, but attributes them to an inherent power in Jesus, naturally the result of his strong faith in God, and in the might of mind over matter. It is only because other men have not this faith that they cannot work miracles, he maintains. As this extraordinary faith of Christ is itself the result of an extraordinary constitution—which Mr. Furness calls a miracle—he on this account regards the effects of this faith as miraculous for the cause's sake. Mr. Furness' theory is ingeniously argued; but it cannot stand. It is liable to far too strong objections. Readers ought on this point to guard against being ensnared by his plausible arguments. His view may interest them, but it will not avail them, but expose them, if adopted, to insuperable difficulties.

With many a graphic delineation, many a noble sentiment, do Mr. Furness' works present us. Much, especially, has he insisted on the power of faith. If it remove not physical mountains, it at least can remove mountains of moral obstacles; and this has our author urged, from the example of Christ and the history of Christianity. For the following passage, with which we shall conclude this notice, were there nothing else of truth and power in his publication, we should cordially thank him:—"There is," he says, "a wide and mournful need of confidence in the omnipotence of moral truth. This it is that the wise in all ages have most seriously wanted. They have had, as it has been said of a certain

political party, 'more of the wisdom of experience than the wisdom of hope,' and they have 'looked for their future only in the direction of the past.' Look at the wise, and the educated, and the thinking of the present day,—how faint and sickly are their hopes of the moral improvement of our race! Things are deemed impossible, for the instant accomplishment of which, only that simple energy of will is required which a sure faith in the vitality of moral truth would immediately create. In these circumstances, how unspeakably precious, could it only be brought home to the heart, the memory of one in whom no trait is more conspicuous than a calm and unfaltering confidence in truth, and this, too, in a condition of things apparently the darkest and most hopeless! Without a single decisive token of success, he uniformly looked upon the great revolution he commenced as already consummated. In no respect is his example more original and inspiring. In nothing does he stand so pre-eminently alone, far above all other teachers, as in his perfect faith in human nature. He scattered fearlessly abroad the seeds of truth, and trusted in God that they would germinate and grow; whereas, all other teachers have divided their doctrines into *esoteric* and *exoteric*—philosophy for the initiated, and fables for the vulgar. And at the present day, how frequently is it said, in regard to any new and more rational view of religion, 'It is all very true. *I* understand and believe it; but it will not do to disseminate such views. The generality of men cannot appreciate them.' I say nothing of the modesty of this sentiment. It reveals the very worst kind of infidelity; and our Sabbaths, our churches, and all our multitudinous institutions of religion, are but a dead and delusive show, so long as man believes not in man. Jesus Christ went down directly among the most ignorant and degraded; and well did he describe it as the most decisive attestation to his divine authority, that he delivered the glad messages of truth 'to the poor.'"—*Remarks*, pp. 307–8; *Jesus*, &c. pp. 448–9.

Lectures on the Elevation of the Labouring Portion of the Community. By W. E. Channing, D.D. Glasgow: John Hicks, Queen-Street. 1840.

Self-Culture; an Address introductory to the Franklin Lectures. By W. E. Channing, D.D. Glasgow: John Hicks, Queen-Street. 1840.

In our Numbers for March 1839, and July 1840, we have already expressed our opinion of these admirable works. We place their titles again thus prominently on our pages, in order to notice, among the many reprints of these valuable publications which have taken place in Britain, the very cheap and neat editions which Mr. Hicks has presented to the public, under the general title of "The People's Popular Library of Standard Works." No essays with which we are acquainted—intended, and so admirably adapted, to awaken and stir up the desire of knowledge and virtue in the mind and heart of man—are more worthy to form Nos. 1 and 2 of "The People's Popular Library," than these ennobling productions of Dr. Channing. It is a cheering sign of the times, when such productions are popular. Ever may the people be furnished with similar instruction, and become wise and virtuous enough to reduce the teachings to practice. Then will the nations of the earth be regenerated, and righteousness and charity, liberty and peace, bless individuals, families, and mankind.

MONTHLY RECORD.

November 1, 1840.

Scottish Christian Unitarian Association.—The Tenth Anniversary of this Association was celebrated in Glasgow, on Sunday and Monday, September 27 and 28. The weather was most unpropitious, torrents of rain pouring down on both the days, and the preceding ones also being very tempestuous. Notwithstanding these untoward circumstances, friends were present from Edinburgh, Girvan, Haddington, Saltcoats, Greenock, Tillicoultry, Patna, Falkirk, Dalry, Stirling, Dunblane, Kirkintilloch, Paisley, Bonhill, Airdrie, Renfrew, &c. The Association were also favoured by the presence, and kind interest and countenance, of the venerable friend of

Christian truth, and of every institution that can advance the mental and moral education, improvement, and happiness of man, the Rev. William Turner of Newcastle-upon-Tyne; the Rev. Joseph Crompton of Norwich; James Heywood, Esq. of Manchester; and B. S. Jones, Esq. of London. It had been hoped that many other friends to the sacred and benevolent principles which the Scottish Christian Unitarian Association was instituted to uphold and diffuse, would have found it convenient to remain, on the close of the proceedings of the "British Association for the Advancement of Science," to manifest their sympathy in the struggles of their Christian brethren against ignorance, prejudice, bigotry, and error. In this expectation, the Association were disappointed. One honoured friend, whose presence would have imparted increased interest to the meeting, and was eagerly anticipated by all—to whose labours and writings the Unitarians of Scotland will ever recur with deep thankfulness—Mr. Yates, was obliged, much to his own disappointment and regret, to leave for London some days previously to the Anniversary. Others, probably, had urgent calls on their time and attention; but, deeming religious truth to be above all price, and every other species of knowledge to be as dust in the balance when weighed against its purity, value, and blessedness, we cannot but record our regret that any circumstances should have intervened to prevent any of its friends from cheering on its advocates, and assisting in its diffusion, in a place and country where religious bigotry and fanaticism are rampant, and where the professors of "the long-lost truth" so peculiarly stand in need of the sympathy and support of their brethren of other lands.

On Sunday forenoon, September 27, the chapel was well filled, the Rev. R. E. B. Maclellan of Edinburgh taking the introductory service. The sermon was preached by the Rev. Thomas Madge of London. From Ezekiel xviii. 29, it was clearly and beautifully demonstrated, that the dispensations and revelations of Heaven were appeals to human reason, to be interpreted by that reason, and designed by their influence and teachings to improve, purify, and perfect, the faculties and affections of the *mind* and heart of man. The instructions of the Divine

Word could by no possibility clash or jar with the perfections of God, or the natural reason of his image on earth. Systems of human device might do so, nay, did so; but the truth in Christ Jesus was in harmony, and at one, with both. Affecting delineations of the character of the universal Father, and the hopes and destiny of his rational offspring, were most powerfully interwoven throughout this discourse, and admirably applied in vindication and enforcement of the great purposes of the Association before whose delighted members and supporters it was preached.

In the afternoon, the Rev. Joseph Crompton of Norwich, prayed and read the Scriptures; and the Rev. James Martineau of Liverpool preached from Hebrews x. 22, 23. We feel ourselves altogether unable adequately to describe to those who heard it not, this most felicitous sermon. Reason and imagination, science and history, brought forth their treasures in illustration and advocacy of the purity, divinity, and morality of the everlasting Gospel. Never was the contrariety of Calvinism with faith in One God the Father, faith in the Gospel of glad tidings, faith in Christ Jesus as the moral image of the perfections of Deity, faith in immortality, faith in human nature, more powerfully set forth; and never was this faith in all that is holy, just, and true, as maintained by the Christian Unitarian, more undeniably demonstrated to be in accordance with reason, and in strict and perfect harmony with the purest sentiments and affections of man, the teachings of creation, and the providence and will and attributes of God. The chapel was crowded by a deeply attentive audience.

In the evening, the chapel was again crowded. Mr. Martineau conducted the worship, and Mr. Madge preached from 1 Tim. i. 11. This discourse, like those which preceded it, was equally happy in educing the truths, enforcing the moral purity, and portraying the peerless excellence of "the glorious Gospel of the blessed God." The whole services were fraught with instruction, moral beauty, and Christian truthfulness; and could not fail to make a deep and lasting impression on every mind and heart open to the power of intellect, the hallowed affections of heaven-aspiring humanity, and the moral loveliness of creation, Christ, and God.

On Monday evening, September 28, the members and friends of the Association met together at a social entertainment in the Assembly-rooms, Ingram-street. Admirable arrangements had been made during the forenoon, for the accommodation and comfort of the party, by several friends, ladies as well as gentlemen. Six lines of tables extended the whole length of the hall, surmounted at the head by a platform for the president and the honoured guests of the Association. Wreaths of beautiful flowers, intertwined with evergreens, were suspended on the wall above the platform, and decorated likewise other parts of the hall. Between twenty and thirty young men of the Glasgow congregation officiated as stewards; contributing most essentially, by their kind and assiduous attentions, to the enjoyment of the meeting; dispensing carefully on every side the well-selected stores which Mr. Forrester had bountifully provided for the repast. The spacious and beautiful hall was crowded in every part, presenting a most animating and heart-stirring spectacle. Fully five hundred persons, male and female, were present at this Christian gathering,—the largest number that has as yet assembled in Scotland to celebrate an anniversary of the Unitarian Association.

The Rev. George Harris was appointed President of the meeting, and the Rev. R. E. B. Maclellan, Vice-President,—on the motion of Mr. Bryson of Glasgow. Amidst the applause which followed this proposal, Mr. Harris, accompanied by the Rev. Messrs. Turner, Madge, Martineau, and Crompton, proceeded to the platform; and having taken the chair, the President began the proceedings by imploring the blessing of the One Infinite Father, through Christ Jesus, on the objects they had assembled to promote. At the close of tea, Mr. Harris gave out a hymn of thanksgiving, which was sung by the whole assembly.

Mr. Harris, as Secretary to the Association, then read the following Report of the Committee for the past year:

"In soliciting the attention of their friends and brethren to the Report of their proceedings during the past year, the Committee of the Scottish Christian Unitarian Association consider it proper, more especially for the

information of those who may now for the first time be present at an anniversary of this institution, as well as likewise to stir up the minds of all their friends by way of remembrance, briefly to detail the objects which it was founded to uphold and advance. It is the voluntary association of those, who, whilst respecting, and contending for, the sacred privilege of individual thought on all questions of a religious nature, also think it right and Christian to promote the union of individuals and societies, by mutual correspondence and co-operation, in combined efforts for the diffusion of the great Christian principles of the peerless undivided Unity, and essential universal Benignity of the Father of all the families of the earth; the illustration and enforcement of the pure doctrines, spirit, and practice of Christianity, by the distribution of publications in their defence and elucidation; missionary labours, in order to excite inquiry after the truth as it is in Jesus; the gathering together of individuals into societies for the worship of the One Living and True God, the Father, in the name and as disciples of the Lord Jesus Christ; and correspondence and co-operation with other associations of a similar character, for the dissemination of principles which honour God, by elevating, improving, freeing, and blessing man.

The means for the accomplishment of these benevolent purposes, are, the payment of an Annual Subscription of Two Shillings and Sixpence, or upwards—one-half of which is returnable in books and tracts, at the option of the subscriber; congregational and anniversary collections; and the gratuitous labours of those who feel desirous to aid in the removal of ignorance, prejudice, error, bigotry, and sin, and the diffusion of knowledge, charity, truth, righteousness, and universal good-will.

In furtherance of the objects of the Association, the Committee have, through the agency of their Secretary, opened up correspondence with some new stations and districts, and continued it with all those individuals and societies formerly connected with the institution. Results of no trifling importance have in several instances followed this essential but laborious duty. Aided by occasional preaching and the distribution of tracts, it has led, the Committee are happy to state, in the course of the

past year, to the formation of two or three new societies in vindication and diffusion of the worship of the Father.

During the week succeeding the last Anniversary, the Secretary preached at Tillicoultry, and formed the friends in that increasingly populous and important district into a society, at the same time instituting a congregational library; also at Dunblane, with the same results; and likewise at Stirling. He has since preached once at the two former places, and twice at the latter; Mr. Maclellan has preached once respectively at these three stations, and also at Dunfermline; and subsequently, Mr. Forrest and Mr. Cooper have each spent a Sunday with the friends at Tillicoultry. On the second visit, this year, of the Secretary to Stirling, it was debated with considerable bitterness in the Town Council of that place, whether he should be allowed to preach in the Guildhall, which had been granted for the purpose by the Dean of Guild. A majority resolved, that for that night its use should be allowed, but refused for the future to the Christian Unitarian, though open to, and occasionally occupied by, other denominations. The false statements as to the principles held by Christian Unitarians, which were uttered in the course of the debate—the violation of Christian liberty, involved in many of the assumptions which were made—the Protestant-Popery exhibited by men, loud in their denunciations of Romish intolerance, seemed necessarily to call for exposure and refutation; and the Secretary immediately drew up "An Appeal to the Serious and Candid Inhabitants of Stirling," on the proceedings of the Town Council, including a brief statement of "Christian Unitarianism, What it Is, and What it is Not." This appeal was published by the Committee of the Association, and copies sent round to the houses of many of the inhabitants, whilst numbers were purchased from the bookseller; and on his subsequent preaching in the Trades' Hall in that Town, it was crowded to overflowing.

In the course of the year, the Secretary has preached on four week evenings at Kirkintilloch; and on each occasion, the hall was crowded by deeply attentive audiences, notwithstanding the warnings and denunciations of the clergymen of the town, Established and Dissenting, as to the "anti-scriptural nature and guilt of Socinianism,"

aided by the efforts of a stranger, a minister of the Church of Scotland, who, from the public cross, on the day on which Mr. Harris was to preach in the evening, doomed all Unitarians, with all who should go to hear their preaching, to the fires of hell!

The Secretary passed one Sunday with the Congregation of Carluke, an interesting and happy day, when friends from Old and New Lanark, and other neighbouring places, attended; and when, in addition to two other public services, the Lord's Supper was dispensed to fifty communicants. Mr. Harris has also preached at Doune, near Stirling; and at Girvan, in Ayrshire; and at both places was listened to with manifest interest, by numbers who had never previously heard of the principles of Christian Unitarianism, save from the misrepresentations of its enemies and defamers. At Girvan, an attempt was made by the Magistrates to deprive him of the use of the Town Hall, after it had been officially granted and paid for. Entreaty and threat were both employed to induce its abandonment; but they were alike steadily resisted, and the Town Hall ultimately secured for the preaching.

In the month of January, a Secession minister of Bathgate preached, in one of the Secession churches of Falkirk, a gross and defamatory attack on Christian Unitarianism. The Secretary being informed of this outrage on decency and charity, the Assembly-room of that town was immediately engaged, and announcements made that he would deliver a discourse, explanatory of the real principles maintained by the "sect everywhere spoken against." Many hundred persons, of all religious parties, assembled, who paid the utmost attention to the statements made, and joined with fervour in the devotional exercises. On a subsequent visit, the audience was as great as the place of meeting could contain; a Society was formed, in connection with a congregational library; and the Committee think it right to state, in contrast with the illiberality exhibited in other places, that, in accordance with the resolution of persons in office that the town-bell should be rung for the worship of all religious denominations, it was rung on both occasions in previous public announcement of the Christian Unitarian worship

in the Assembly-room. A small, but neatly-seated place of meeting, has since been taken by the friends in Falkirk, in which they regularly assemble every Sabbath-day for the adoration of the One Infinite Father.

The Committee have pleasure in stating, that their respected friend and fellow-labourer, Mr. Christopher Dunlop of Paisley, delivered several Sunday-evening lectures at Renfrew during last winter, which were well attended, and excited considerable inquiry.

It is with no small degree of satisfaction and gratitude, that the Committee record the opening of another temple in Scotland, dedicated to free inquiry, Scriptural truth, liberty, righteousness, and charity. In common with many friends to these sacred objects in various parts of the Kingdom, the Committee have from the first taken a lively interest in the foundation and establishment of a Christian Unitarian congregation in the important and influential city of Aberdeen; they rejoice that the arduous and persevering efforts of the faithful few in that metropolis of the North, aided by the generous contributions of their English, Irish, and Scottish brethren, have been accompanied so far with the success they merited; and they are confident they express the wishes of the members and friends of the Association, in praying that the handsome and commodious chapel, opened in August by the Secretary, and their respected fellow-labourer, the Rev. Dr. Montgomery of Dunmurry, Belfast, may be an additional means, in connection with the efforts of the congregation and their honoured pastor, in inducing many to come out and be separate from systems of mere human devising—systems which defame man and dishonour man's Maker.

In going to Aberdeen, the Secretary convened a meeting of the friends to Christian Unitarianism in Dundee. From a succession of unfavourable circumstances, the Society which for so many years had borne a faithful testimony to the truth in Christ Jesus, had relinquished their place of worship, and for some months had not assembled together. After much interesting conversation, resolutions were drawn up by Mr. Harris, declaratory of the propriety and duty of untiring effort in the dissemination of Christian truth, and the practice of

Scriptural worship, together with the importance and utility of circulating the books in the Congregational library; these resolutions were unanimously approved, and a committee appointed to carry them into execution. A school-room has since been engaged for the purpose; and on the 13th September, the friends again assembled for the worship of the One Great and Good Father. The Committee trust, that, with the kind aid of those friends who are willing to undertake the public religious services, the standard which has again been reared will gather round it many and increasing adherents to the long-lost truth. The Committee are satisfied, their successors in office will gladly assist, by donations of books, in the furtherance of the righteous and praiseworthy labours of the friends at Dundee.

At the last Anniversary, the stock in hand, of books and tracts, belonging to the Association, was 1,318. There have been added, in the course of the year, 100 copies of the excellent discourses, delivered by Mr. Maclellan before the Association at the Annual Meeting in 1839, on "The harmony subsisting between the teachings of nature and the teachings of Christianity, as expounded by Unitarians;" 400 copies of the Ninth Annual Report, and Catalogue; 966 copies of the tracts entitled "The Christian Visitor," have been kindly presented by a friend in Glasgow; 1,093 copies of various publications have been purchased; 720 copies of the "Appeal to the Inhabitants of Stirling," and 1,000 of "Observations suggested by circumstances attendant on the conviction and execution of Thomas Templeton," have been printed and published by the Association. The last-named pamphlet formed the concluding portion of a discourse on the danger and delusion of a death-bed repentance, which the Secretary was induced to draw up in consequence of the gross mis-statements which were in circulation in Glasgow, as to the religious faith, and the asserted subsequent abjuration of that faith, by an individual convicted of murder at the Circuit Court of Justiciary. The discourse having been repeated three successive Sundays, in consequence of the crowds who thronged to hear it, and the public press having been the organs through which the mis-statements obtained currency, it

was deemed advisable to print the portion of the discourse which had reference to those mis-statements, in order that the public mind might be undeceived, and the genuine principles and practical tendency of the Unitarian faith be made more widely known.

The total number of tracts in possession of the Association, during the past year, has therefore been 5,597. Of these, there were distributed at the Chapel door, at the last Anniversary in Glasgow, 450; amongst the members and friends of the Association, 400 copies of the last Annual Report and Catalogue; claimed by subscribers in return of their subscriptions, 100; given away at Kirkintilloch after the preachings, 300; Girvan, 250; Renfrew, 210; Falkirk, 250; Aberdeen, 360, at the opening of the new Church, in testimony of the sympathy of the Committee in the efforts of that Congregation; Haddington district, 101; Stirling, 300; Tillicoultry, 100; Dunblane, 50; Doune, 50; Ayr, 10; and by the Secretary, to various individuals in Glasgow and other places, 117; the Congregational Library of Falkirk, 46; Tillicoultry, 76; Glasgow, 146. There have been sold 602; making a total of 3,918 sent into circulation during the past year, and leaving on hand now, 1,679, value £23 : 12*s*. 10*d*.

The Committee have gratefully to acknowledge the continued interest taken by the British and Foreign Unitarian Association in the progress of the Unitarian cause in Scotland. They have again contributed liberally to assist the Aberdeen Congregation in their struggle against bigotry and error; and have defrayed the expenses attendant on the execution of a new Trust-deed for the Chapel at Port-Glasgow. Were the funds of the Scottish Association equal to the expense, it would be a most desirable measure, that a deputy should annually attend the general meeting of the British and Foreign Unitarian Association, as well as that deputies from the Parent Society should honour this Association by their presence. If so useful an arrangement cannot be accomplished *annually*, Reports from each Association might be exchanged at one Anniversary, and deputies be appointed in alternate years. And if similar arrangements could be made with the other Associations in

Great Britain and Ireland, much advantage, in the consideration and adoption of plans calculated to further the advancement of Christian truth and righteousness, would doubtless result.

The Committee, with heartfelt thankfulness, have also to notice the unsolicited and generous contribution, in aid of the funds of the Association, of £10 from Mr. G. S. Kenrick of Varteg, near Pontypool, given, as the donor expressed it, from a conviction that many important objects were delayed of accomplishment, from the inadequacy of means at the disposal of the officers of the Institution. That conviction is the statement of a fact, whose existence successive committees have had continual cause to regret, and which, added to the paucity of labourers in this part of the great vineyard, prevents the gathering in of that moral and religious harvest which every year presents increasingly, on every side, to their view. The constant and increasing call for preaching in the various districts, requires, more than ever, the employment of a stated missionary, whose business would be, to visit in rotation those stations, and, by supplying the pulpits of the ministers of congregations, enable them also occasionally to devote a Sunday to the building up of the scattered societies.

The Committee would now direct the attention of their friends to the Reports from the individuals and societies in connection with the Association:—

Carluke: Prospects of the Society somewhat clouded by several deaths, and by emigrations of many former members to America. Dalry: Bigotry lessening amidst increasing general intelligence. Girvan: Fast-growing thirst for knowledge of all kinds among the people generally; prejudices removed by Mr. Harris's preaching, and not a few express themselves desirous of again hearing him; books are constantly circulated; and the few individuals who openly avow Unitarianism, are certainly not regarded with such abhorrence on account of their principles as formerly. Falkirk: The few friends who openly profess their principles, meet every Sabbath in their little chapel, and conduct public worship; the numbers who do so have doubled since February, notwithstanding the removal of some, who joined at first, to

other towns; missionary visits are earnestly desired; and trust is expressed that such visits may awaken moral courage and honesty in others like-minded, to profess their faith in the face of the world. STIRLING: The few friends continue steadfast, embracing every opportunity of diffusing truth and exposing error. DUNDEE: The Society again assembling for worship every Sunday in a school-room, and three of the members appointed alternately to conduct the services and read a printed discourse. KIRKINTILLOCH: Some additions have been made, and many are more favourably disposed to Unitarian views than they were; the library certainly has done good; but sermons have a better effect in stirring up the people to religious inquiry, and therefore more frequent missionary visits are earnestly desired. DALMELLINGTON: Though there are not many professed Unitarians in this place, the seeds of the doctrine are widely sown, the sower being the Established Clergyman of the parish, who, by constantly preaching against the damnable Unitarian heresy, and warning his congregation to avoid it as they would hell, has set the reflecting portion of the people inquiring what "this new doctrine, whereof he speaketh, is." PATNA: The interests of religious inquiry and Christian truth greatly on the advance, notwithstanding the efforts of the clergy, Established and Dissenting, in opposition. EDINBURGH: With regard to the present state of the congregation, the Committee regret to say, that, owing to circumstances into which it is unnecessary to enter, they cannot present so favourable a report as on former occasions. As to their future prospects, they have to state, that in consequence of the retirement of Mr. Maclellan, the pulpit will be vacant in May next, and they are at present in course of inquiry after a successor; the future prospects of the Society will be mainly dependent on his exertions. GREENOCK: Very little variation in the state of the society; numbers about the same; indifference to religious inquiry very prevalent, rendering it excessively difficult to excite attention to an unpopular faith; the congregation deeply lament the removal of Mr. Forrest, and express their high sense of his disinterested and valuable labours whilst *their* minister; for a season, they have secured the ser-

vices of Mr. Cooper, and hope, by the aid of the Association, and other ministers, to call public attention to Christian Unitarianism, by a course of lectures in its defence. ABERDEEN: The congregation very gratefully acknowledge the generous sympathy manifested in aid of their efforts by their Unitarian brethren in various parts of the United Kingdom; they rejoice in their handsome and commodious church, and in the prospects of usefulness and increase opening up to them; the number of sittings already taken is considerable, and the attendance of strangers very cheering; they will still, notwithstanding every effort, be burdened by some debt on the building, which it would be exceedingly desirable at once to liquidate; the whole account of receipts and expenditure will shortly be given to the Unitarian public, when it is hoped the congregations and friends who have not yet contributed, will lend their friendly aid in setting them on their way rejoicing. DUNBLANE: All those who have avowed Unitarian principles continue steadfast in the faith, and there are others in the place who are disposed to favour and support the great cause. DUNFERMLINE: The friends here meet every Sabbath afternoon for the worship of God; a good number favourable to our views, and have a desire to read our books, and speak more freely than before on the subjects in controversy, but still prejudice and bigotry continue very prevalent. RENFREW: The eight Sunday-evening lectures, delivered by Mr. C. Dunlop, were well attended, and produced a much more favourable opinion of Christian Unitarianism than previously existed; the tracts were read with avidity, and inquiry made for more in quarters least expected. HADDINGTON: In this district little has been done in the past year; there is no reluctance, however, on the part of the public, to listen to our preaching, could labourers be obtained to go forth with the doctrines of salvation. DUMBARTON AND VALE OF LEVEN: No new accessions have been made lately; the attention of individuals seems to be devoted to political agitation; the best safeguard of civil liberty—enlightened views in religion—is thus cast behind. HAMILTON: The readers of Unitarian works on the increase; and if so, as a matter of course, prejudice will be much softened down. PAISLEY:

The Society refreshed by the valuable and acceptable visits of Mr. Jones, student at Glasgow College, and Mr. Forrest; the attendance keeps steady, about fifty in the morning and sixty in the afternoon; we have no cause to boast, neither do we despond, but will go on to bear our public testimony to what we consider the truth of Jesus and the cause of God. GLASGOW: During the year, seventy seat-holders have been added to the congregation; but fifty have been lost by death, and emigration to various parts of the world—Australia, East and West Indies, America, &c.; upon the whole, however, their affairs assume a certain gradual improvement, and the institutions connected with the Society prosper. OLD AND NEW LANARK: The library is continued, and hope indulged that more strenuous and persevering efforts will be put forth to increase its efficiency. TILLICOULTRY: Friends rejoicing in the various missionary visits with which they have been favoured, and anxious that those visits should be still more frequent.

The report of the Treasurer of the Association is as follows:—

1839-40, Sept. 9.

Balance in hand,		£2	19	2½
Collection at Anniversary,		7	7	11
Subscriptions and Collections,	Stirling,	0	7	6
Do.	Patna,	0	2	6
Do.	Ayr,	0	2	6
Do.	Girvan,	0	15	0
Do.	Carluke,	0	10	0
Do.	Haddington district,	0	10	0
Do.	Bannockburn,	0	5	0
Do.	Dunfermline,	0	5	0
Do.	Dalry,	0	5	0
Do.	Paisley,	0	11	7½
Do.	Renfrew,	0	16	4½
Do.	Falkirk,	1	0	0
Do.	Greenock,	1	4	0
Do.	Kirkintilloch,	1	15	9¾
Do.	Edinburgh,	2	8	0
Do.	Dumbarton,	3	4	0
Do.	Glasgow,	12	9	6
Mr. G. S. Kenrick,	Varteg,	10	0	0
A Friend,	Liverpool,	0	5	0
Tracts sold,		4	13	1½
Total,		£51	17	0¾

1839-40, Sept. 9.			
Expenses of Anniversary, ...	£4	13	6
Missionary Expenses, ...	6	8	9½
Printing Catalogue, Report, & Pamphlets,	12	6	6
Books and Tracts purchased, . . .	19	3	4
Postage, Parcels, Paper, &c.	2	1	4
	44	13	5½
Balance in favour of the Association, . .	7	4	7½
Total, ...	£51	17	0¾

Examined and found correct,—ALEX. WHITE.
GLASGOW, *Sept.* 25, 1840. H. HILLIARD.

The Committee would do violence to their feelings, were they to conclude their Report without the expression of their most grateful thanks to those friends in the various districts, who, in addition to the payment of the local expenses, have so hospitably entertained those who have laboured amongst them, and cheered them on by their sympathy and zealous co-operation. The hallowed feelings of friendship and affection which have been excited and cherished by missionary visits, from time to time; the interchange of free thought; the building up of each other in a Scriptural, benevolent, and practical faith; the diffusion of the spirit of religious inquiry, and the calling forth of the moral energy which, in despite of a frowning world, honestly avows its internal convictions, the Committee are persuaded, will be esteemed by all engaged in the great work of Christian reformation, a reward far surpassing the labour and sacrifices, which all efforts for upholding the right and exposing the wrong, necessarily entail on those who fearlessly and faithfully perform their duties to God and man.

Nor could the Committee, without manifest injustice to themselves, and a respected individual for several years their fellow-labourer, present this Report to their constituents, and omit to record their deep sense of gratitude to the Rev. James Forrest, late of Greenock, for his devoted, disinterested efforts in upholding and disseminating the truth as it is in Jesus; their admiration of his talents, and varied and extensive learning; their heartfelt respect for the sacrifices which a strong sense of religious obligation have induced him cheerfully to make; their regret at the loss which the Unitarians of Scotland have sustained

by his removal to a distant part of the United Kingdom, alleviated, however, in some degree, by the trustfulness, that in another portion of the great vineyard he will nevertheless be faithfully performing the work of the Master,—coupled, as that trustfulness is, with their ardent hope and prayer, that the Infinite Parent may crown his labours for human good, with that measure of success which purity of intention and consistency and fidelity of character, fail not, sooner or later, to receive at the hands of the overruling providence of God.

In contrasting what has been effected through the instrumentality at their disposal during the past year, with the wide field of usefulness which lies around them, the Committee, whilst grateful for what has been accomplished, cannot but feel the urgent and increased necessity of unremitted effort on the part of all who would render the Gospel of the grace of God the herald of improvement, liberty, righteousness, and charity. Fearful are the evils which a dark and vengeful theology has inflicted on the human mind and heart. Its desolating and demoralising effects are visible, on all sides, in the sanctimoniousness so frequently substituted for the piety which links earth to heaven—or in the indifference and recklessness which disgust at its pretensions so commonly engenders; in the bigotry which shuns all intercourse, save with an elected fraction of human-kind—or the infidelity which scowls alike on the charities and affections of the human heart, and the religion which sanctifies and blesses these affections; in the superstition and fanaticism which corrupt and degrade mankind into mere machines wherewith for priestcraft and despotism to play their tricks withal—or the reckless unbelief which equally reduces man to the level of a machine, and riots in setting every human being against his brother. But these, fearful as may be their present power, are not unconquerable evils. The plain, simple, beneficent doctrines, of One great and good God, the universal Father; the spotless holiness, benevolence, purity, truth, and excellence of Jesus his anointed—the moral loveliness and sublimity of his hallowed example; the brotherhood of man; the doing to others, as men would have others do to them; the blissful expectation of future happiness, arising, through the mercy of

Heaven, from enlightened minds and purified hearts,—these sacred and benevolent principles, if faithfully believed and practised, carried out in the life of individuals, and adopted as the law of nations, governing alike personal, domestic, and national character, habits, and institutions, would prove mighty, through the God who gave them for the guidance and blessedness of man, to the uprooting of every evil under the sun, and the precursor of all that is good, and beautiful, and true, and free, and sanctifying, and saving. These principles, this work, the Committee are persuaded that the members and friends of the Association believe, with themselves, to constitute at least some portion of the truth in Christ Jesus, and destined to be enthroned in the minds and hearts of mankind, that there may be peace on earth, good-will amongst men, and the ascription, from all his rational creatures, of glory to God in the highest. And God is omnipotent, and men, throughout their countless generations, are his children, and they shall come yet to feel as brethren should ever feel, and there shall consequently be a brotherhood of kind wishes and benevolent efforts, and the allwise, holy, and merciful Father shall be glorified through Christ Jesus, in the enlightenment, virtue, peace, freedom, affection, and blessedness of his large and widespread family, through all regions, and for evermore."

The reading of the Report was frequently interrupted by the applause of the assembly; and on its conclusion, was greeted with repeated cheers.

The stewards having placed various kinds of fruit on the tables, Mr. HARRIS rose and said, it was always with pleasure that he met his brethren in social intercourse, and in the interchange of friendly sympathies,—that on the present occasion he addressed them with greater pleasure than usual, because he had the happiness of being supported by those whom they had long honoured in their hearts for their works' sake, and to whom, he was persuaded, they were now anxious, with himself, to pay the tribute of their respect and gratitude. They were indebted to the British Association for the Advancement of Science, for the presence of other honoured friends, more especially of one who had devoted a long and useful

life to the advancement of all that could confer dignity and happiness on man. Nor was this the only benefit which would ensue to Glasgow, and the world at large, from the meeting of the British Association having been held in this City. That meeting would not only give fresh impetus to scientific inquiry, but the facts stated in the course of it, the researches to which it gave birth, would show most clearly, to those who had eyes to see and ears to hear, that this glorious world, filled with beauty and loveliness by the Infinite Spirit of Love, was not withering under the curse of Almighty vindictiveness; and the gloomy theology of the land would thereby be improved. There were religious systems, which asserted that ignorance was the mother of devotion; there were religious systems which dreaded the progress of science; the godlike principles professed by the members of the Association he was then addressing, led them to entertain very different sentiments indeed from these. They prayed for light; they rejoiced in the diffusion of knowledge, persuaded, as they were, that these were the heralds and harbingers of all that was holy, just, and true. Philosophy, falsely so called, was a different matter altogether; *that* had originally corrupted the pure doctrines of the Gospel, and even now led men to deny the glorious Author of the beautiful and magnificent world they inhabited; but such delusions were but the baleful exhalations evaporated from the stagnant marshes of bigotry, prejudice, and superstition, certain of being eventually dispelled by the sunshine of Christian purity, liberty, and truth. For these, and many other reasons, he rejoiced in witnessing such an assembly as that he now addressed, met together to encourage one another in the diffusion of principles which led them equally to the love of God and man, and for the support of an Association, whose sole object was the dissemination of Christian truth and righteousness; and, assured of their hearty concurrence, he proposed, as the leading sentiment of the evening, "The Scottish Christian Unitarian Association: success to its efforts in the removal of ignorance, prejudice, bigotry, and sin, and the diffusion of the knowledge, truth, charity, and freedom of the Gospel of *Christ.*"

Mr. CHRISTOPHER DUNLOP, of Paisley, said—

With heart and soul I raise my feeble voice in support of the sentiment which has been proposed by our zealous and indefatigable Secretary. And after the luminous, comprehensive, and cheering Report which we have heard, it is almost a work of supererogation to say another word to show the value and importance of this Association. Yet I crave your attention a few minutes. Our brethren of metropolitan churches, like Glasgow and Edinburgh, which embody within themselves a degree of affluence, sympathy, and power, may not feel the full value of this institution; but the churches and individuals which are spread over the country, are animated to perseverance and conflict with error, by its influence and sympathy; and the missionary visits, and defences which are printed by this Association, render those of the popular faith more cautious in their assaults.

One great cause of apathy and indifference is, the confounding of two things that are not identical. People find good men of all creeds—Catholic and Protestant, Calvinist and Arminian, Trinitarian and Unitarian—and they begin to think lightly of the influence of religious opinions, not discriminating between profession and principle. A bad man who is a Unitarian, is one in profession only, but is not one in principle. A good man who is a Calvinist, is only such by profession, but is not so in principle; for there is no professor of Calvinism, however zealous, who would dare to imitate Deity as he is portrayed by the creed of Calvin. And I hesitate not to assert, that he would be a *happier* and a *better* man were he a practical Unitarian Christian. Thus, there may be a wide gulf between profession and principle; and it remains an eternal truth, that opinion and principle are the springs of action. Keeping this grand truth in view, we shall never become lukewarm to this Association; for as, in our conscientious judgment, Unitarianism is the pure essence of Christianity and good principle, its prevalence must work out an immense amount of good. This view is borne out by cheering facts. In Boston of America, Unitarianism prevails to a very great extent. A gentleman from that city was lately on a visit to his friends in Paisley; and he assured them, that there was more religion and less

hypocrisy in that town, than exists in Scotland; for a good man is esteemed, whatever be his creed, and therefore he is not constrained to disguise his real sentiments, —beautifully according with the doctrine of the Saviour, that a good man, out of the good treasure of his heart, bringeth forth good fruits. A few weeks ago, I conversed with a gentleman newly returned from a visit to Boston, who represented the tone of morality to be so high, that it is termed the city DO-WELL. Now this fact proclaims, either that Unitarianism produces *good works*, or that *good works* produce Unitarianism. I leave our Trinitarian friends the choice of these alternatives; but my own opinion is, that they mutually produce each other. And with these facts before our eyes, who would not, with purse and effort, aid this Association, and with heart and soul desire its success?

Success has widely attended our example in one particular. A few years ago, we were the only class of religionists who held social festivals like the present, and now there is not a sect or a church but have their soirées every season. Our principles and opinions are gradually penetrating the mass, although less perceptibly, and every congregational library is our auxiliary. And if we go on with patience and perseverance, every succeeding generation will find the day of prophecy advancing, when Jehovah shall be one, and his name one—when he shall be adored as the Universal Father of the human race—when all the invidious distinctions of rank, and colour, and clime, shall be swept away, and the whole brotherhood of man shall live together in the bonds of amity and peace. Mr. Dunlop concluded by moving the following resolution, which, being seconded by Mr. G. H. GIRLE of Edinburgh, was put to the meeting by the President, and unanimously adopted:—"That the Report now read by the Secretary be approved and adopted, and the following persons be requested to conduct the affairs of the Association for the ensuing year—

Mr. Brownlie.	Mr. Fyfe.	Mr. Newton.
Bryson.	Hilliard.	Smith.
Couper.	Marshall.	Watson.

Rev. George Harris, Treasurer and Secretary."

The PRESIDENT,—after a few prefatory observations

on the sacred principles of civil and religious liberty—principles which must necessarily be dear to every Christian, if true to his religion—principles which meant, when rightly and truly understood, not class-privilege, but universal enfranchisement,—proposed, "The progress and establishment of civil and religious liberty all over the world."

Mr. DAVIDSON of Glasgow responded to this sentiment; and, in the course of many excellent remarks, contended that the only sure foundation of civil and religious liberty was the exercise, by each and all, of the hallowed privilege of individual thought, freedom of individual conscience, grounded on knowledge, and issuing in personal virtue; granting to all the liberty claimed by each, and securing to each the unshackled exercise of the individual intellect. Without this personal freedom, liberty was but an empty name, and profession of attachment to her holy cause but vain babbling.

Mr. MORGAN of Glasgow moved the next resolution, "That the statements made in the Report of the Committee, of the further dissemination of principles which this Association hold to be identified with the improvement, virtue, freedom, and happiness of man, demand from its members the expression of gratitude to the God of truth for the past success of efforts for their diffusion and practice; of trustfulness in their future progress; and of their continued anxiety to lend their united aid in giving them free course, that they may be glorified in the redemption of society from superstition, bigotry, and sin."

In supporting this resolution, Mr. Morgan said,—The able paper read by our much loved and indefatigable Secretary, repecting the state of Unitarianism throughout Scotland, gives us much reason for gratitude for the success the God of Truth has given to principles we hold to be identified with the improvement, virtue, freedom, and happiness of man.

When we consider what a miserable slave man has too commonly been, withering under the apprehension of torture from the hand of an incensed Deity, who was regarded as a capricious tyrant rather than the Father of Mercies, as appeased by the agony of the creature of his power, or propitiated by his blood as a victim of sacrifice;

when we reflect, that the world, too, and all things therein, have been generally looked upon as under the blighting influence of God's curse, no matter although with man's physical, moral, and intellectual constitution, outward nature seemed to be admirably adjusted and in beautiful harmony—that the earth required only as much cultivation as preserved his bodily powers in healthy and happy exercise, ere it poured into his lap bountifully of its produce—that the forms and events of social life were exactly suited to exercise the sympathies and elevate the sentiments of his moral being—and that the materials of knowledge, laid up in infinite stores, were so shaded and concealed that the faculties of his mind had to be invigorated by action, but in action blessed, ere their rich rewards could be obtained;—no matter although all his senses were ministers of pleasure to him, pouring into his spirit enjoyment to the full extent of his capacities, still, no matter;—the bright heavens, and the beautiful and flowery earth, and the boundless sea, and the refreshing rain, and the sublime inspiration that speaks peace in the thunder and breathes love in the storm, and the mystery of blessedness man enjoys in the voice and the countenance of his brother man, were all, all—it was asserted by theological libellers—but a vain show, a hollow deceit. Like the fabled fruit on the banks of the Dead Sea, they were beautiful indeed to the carnal eye, but to the theological taste they were rottenness and bitter dust. Surely we ought to express our gratitude to God, that notions so subversive of virtue and happiness, are passing away; and are, at any rate so far as we are concerned, with the things that were.

We ought also to be most grateful, that we have been emancipated from the thraldom of human creeds, preventing the possibility of mental advancement; and are at the same time enabled to look upon our brother man with Christian love and holy hope, although he may belong to a different church and be of a different persuasion from ourselves. We will yield to none in our zeal for defending the faith we conceive to have been delivered to the fathers. Still, we would remember, we are liable to err, and would therefore reason cautiously, and pronounce modestly, and regard with benevolence and respect those

who have other opinions. We know well, there exist such differences of mental power, such various shadings of moral sentiment, and the means of information are so different with different individuals, that it is vain to expect, as all history has uniformly taught, that men shall ever fully agree in every particular of religious faith and hope. But this we seek to obtain, that an enlightened charity may take the place of bigotry. We seek to obey our Master, the Prince of Peace, by being peace-makers in society, trying to induce men to agree to differ, and, instead of hating one another because they disagree, or fancy they disagree in some points, to love one another because they agree in so many. As the flowers of the garden of nature appear in a thousand different forms, and ten thousand different colours, each giving out an odour peculiarly its own, and all glowing in beauty and freshness in the morning ray, and mingling their fragrance in peace with its balmy breath, making the scene more lovely, and the fragrance more sweet, even from this very variety; so may men join in social concord and Christian love, notwithstanding their various opinions; and the words of their mouths, and the meditations of their hearts, rising to Heaven from a sincere conscience, will, we charitably hope, meet equally love and acceptance there. We seek to diffuse the doctrine, and to practise it, that man is not accountable to man for his belief; that while he is bound, most sacredly bound, to obey the convictions of his own mind, he is as sacredly bound to leave his neighbour's free; whilst under the highest obligation to profess his own religious opinions, that he may present him with what he considers most important truths, yet equally obliged to leave him free in receiving or rejecting them. Although cheered, and I hope invigorated, for fresh exertion, by the progress truth has made in the diffusion and establishment of these principles of benevolence and freedom, we are yet far from being satisfied with the state of things around us. Much work has yet to be done. It is still true that the nation is taxed for the support of a Church which numbers do not want; nay, the doctrines and teachings of which, very many consider to be vitally erroneous. The human mind is still cramped and made nerveless as to religious inquiry, by that most anomalous

and uncertain authority, a State Creed. It is still true that the multitude receive whole and entire, without examination, the Confession of Faith which an Assembly of Divines has made up, and the State declared to be law. Verily, as a people, we yet dwell in the house of bondage. But it is also true that there is a goodly number of freemen in the land, and every year is adding to them; and more and more will, with the spread of knowledge, join themselves to the numbers of those who are resolved to stand fast in the liberty wherewith Christ Jesus has made them free.

The resolution having been seconded by the Rev. T. Cooper of Greenock, was unanimously adopted by the meeting.

Mr. Harris said, he was persuaded the assembly were anxious for the opportunity of paying their tribute of respect and gratitude to his excellent and esteemed friend on his left, and of giving him their hearty welcome on this his first visit to Scotland. (A plaudit which did the heart good to hear, instantly burst forth from the assembly.) Mr. Harris said he was sure it would be so. Long had they honoured the talents and labours of Mr. Madge, and cherished gratitude to him for the various publications he had sent forth, from time to time, in vindication of free inquiry in religion, and of the free, unpurchased grace of the Father of mercies. Yesterday they had had the privilege and happiness of enjoying, with the hearing ear, his admirable ministrations; and gladly did he, in their name, as well as for himself personally, present to him now their heartfelt thanks for his services, coupled with fervent wishes for his health and happiness, and that God might speed and bless his efforts in behalf of Christian truth and righteousness in the metropolis of Britain. (Loud, long, and fervent acclamations accompanied and closed Mr. Harris's remarks in reference to Mr. Madge, and were redoubled when he rose to reply.)

Mr. Madge, in returning thanks, said that he felt bound gratefully to acknowledge the very kind and cordial reception which had been given him on the present occasion. At the same time, he could not but wish that his excellent friend, the Chairman, had refrained from alluding, in the way he had, to the very little services

which he had been able to render to their common cause, as it only made him more deeply sensible of the many errors and deficiencies which might justly be laid to his charge. He was but a humble fellow-labourer with many around him in the great field of truth and righteousness; and if his exertions had been followed by any measure of success, however small, it was to him a source of real and lasting satisfaction. Looking, however, either to Scotland or to England, theirs, it must be confessed, was, after all, but the day of small things. In the present state and temper of the public mind in both countries, much success, he thought, was not immediately to be looked for. It was well, indeed, if they could but maintain the position they already occupied. *That*, speaking generally, he hoped they should be able to do. They were not losing ground, if they were not actually gaining. It was something to be enabled to say this, considering the temptations, the numerous and powerful temptations to apostacy and desertion, with which they were on all sides surrounded. The times in which they were living were certainly on many accounts very trying ones. He declared that he never recollected a period when the Unitarians were assailed with so much bitterness, when their opinions were denounced and stigmatised in terms of such real or affected horror. He need not say that it was not pleasant to be thus perpetually inveighed against. It was not pleasant to meet, in social life, with cold hands and averted looks, on account of an honest attachment to what they believed to be the truth. But if so it must be, he trusted that they had heart and spirit enough willingly to submit to the penalty imposed. Or, he should rather have said, that he hoped such conduct would only endear to them more strongly than ever the sentiments which they had embraced, seeing and feeling that they were linked with larger, and nobler, and better views both of God and of man, and distilled no such poison of bitterness and uncharitableness into the fountain of human hearts. Notwithstanding, however, the bad temper manifested towards them, he could not help thinking that much of it arose from a conviction, that though the outward open profession of their faith was apparently but little advancing, it had yet been mak-

ing silent and secret inroads into quarters of which personally perhaps they knew nothing. His persuasion was, that their opinions, or opinions kindred to them, were working their way into minds, and dropping impressions upon hearts that had hitherto given no external indications of the change that was going on within them. He said this, because he could not otherwise account for the spirit that was so generally displayed against them, for the vehemence and the frequency of the attacks that had been made upon them. Of late, they had done little or nothing to provoke this. No remarkably aggressive steps had been taken against Orthodoxy. They had stood chiefly upon their self-defence. In that defence, indeed, admirably conducted as it had been by their friends in Liverpool (with one of whom, certainly not the least accomplished of them, it was to him very pleasant to be associated on the present occasion), in that defence, their opponents, no doubt, must have been not a little annoyed at the power with which the weapons of their (the Unitarians') warfare were wielded, and the readiness with which their own puny assaults were repelled. But beyond this, he was not aware that any particular cause could be assigned for the extraordinary hostility lately waged against them. But go where they might, not only into the larger towns and cities, but into retired hamlets and villages, and they would hear the drum ecclesiastic resounding with the fiercest denunciations against Unitarians and Unitarianism. All this, he hoped and trusted, they would meet with the temper that became them, with an indignant sense indeed of the wrong, the injustice that was done them, but with no desire of retaliating the injury received. They must not by such means be moved from their propriety, or be betrayed into angry and vindictive recrimination. It behoved them—it was in the very spirit of their despised faith, to show their opponents, that while they wished for their good opinion, and desired to live in their love and esteem, they were not to be scared from the discharge of their duty by the fears of their displeasure or the terrors of their anathemas. They would cherish peace, but not at the expense of their sincerity. They would sacrifice much to the kindnesses and cordialities of life, but not principle, not their love

of truth, not their allegiance to conscience. Entire fearlessness and frankness in the profession of their sentiments, in the avowal of their deliberate, sober convictions, was a duty which they owed alike to themselves, to their fellow-creatures, and to their God.

Mr. Madge, after stating one or two reasons why this openness and frankness in the avowal of their principles was at this time particularly called for on the part of Unitarians, proceeded to say, that as it was the character of a true patriot never to despair of the fortunes of the commonwealth, so it was equally the character of an earnest lover of the truth, not to despair of the ultimate issue of the struggle in which he was engaged. Under the blessing of God, man's disinterested and persevering exertions in behalf of Justice and Right, could not wholly fail of success. Amid all the difficulties and discouragements by which they were surrounded, it was consolatory to believe, that time was in alliance with truth, and that truth was in alliance with God. It was a beautiful observation of Mr. Wordsworth, that there was "a spiritual community binding together the living and the dead,—the good, the wise, and the brave of all nations. We would not be rejected from this community," said he, "and therefore we hope." Yes, he would say they did hope—they must hope, for without this the spirit within them would languish and die. At the same time, they must not be too eagerly and anxiously looking about for immediate, visible, and palpable results. They must remember "that their own life-time was but a moment, but a single beat of the pendulum which measures out the solemn and majestic progress of the ages." They were called to be witnesses for the truth. The discharge of this duty involved a struggle, often a long, an arduous, and a painful struggle; but that struggle, if they were men—true, honest, right-minded men—they could not, and must not, shrink from.

After one or two other observations, Mr. Madge concluded by again thanking the company for the kind welcome with which he had been received on this his first visit to Scotland. He assured them, that on his return home he should carry away with him the most lively recollections, not only of the beautiful scenery which he had

witnessed in that "land of the mountain and the flood," but of many living minds and hearts that dwelt there.

The Rev. R. E. B. MACLELLAN of Edinburgh, in proposing the third resolution, spoke nearly as follows:—

Mr. President, you have not only done me a great honour, but you have conferred on me an act of signal kindness, in selecting me as the instrument for conveying the sympathies of this Association to the three bodies of Non-subscribing Presbyterians in Ireland. Whatever my future experience may be, I have not yet become acquainted with any class of men, in any denomination of the Christian church, more worthy of the most enlightened esteem and the most fervent attachment, than the ministers of those bodies; and I have heard of no ministers, on whom such esteem and attachment are so fully and freely bestowed by the flocks of which they are found to be good and faithful shepherds. Three years' intimate communion with those men, has enabled me accurately to judge of their piety, their spirit of independence, their moral uprightness, and their zeal to preserve unsullied, alike from the theological reveries of the schoolmen, and the no less injurious pretences of "science, falsely so called," what they believe to be the unadulterated "Gospel of the grace of God." Three years' official connection with a congregation belonging to the Remonstrant Synod of Ulster, has equally enabled me to ascertain and to feel the kindness with which the Presbyterian people regard their pastors. It is because I thus know the ministers that I deem it an honour, and it is because I thus know the people that I deem it a kindness, to have been selected to tell them, there are those in Scotland who sympathise in their sufferings, their struggles, and their victories.

Though perhaps not new to all in this assembly, there are probably some friends who do not know, and to all it will be useful to be reminded, that the Synod of Munster was never held in thraldom by articles, creeds, or confessions of "man's devising," but possessed, even from its infancy, that "perfect law of liberty" to which its younger sisters have attained by slow and painful gradations; and was, even from the moment of its first formation, bound to no words but the words of Jesus, and to no dictates *but* the dictates of the Gospel. It is now considerably

above a century since the Presbytery of Antrim seceded from the General Synod of Ulster, rather than have the limbs of its understanding folded in the snaky contortions of that "long Act of Parliament" elaborated by the concentrated wisdom of the Assembly of Divines at Westminster. I am not at present prepared to detail through what scenes of scorn, and contumely, and sorrow, those departed worthies who originally constituted that Presbytery, wound their toilsome way to the achievement of that intellectual emancipation they secured for themselves and bequeathed unto their children. On Tuesday, 25th June 1830, the youngest of the three Non-subscribing bodies held its first meeting, under the title of the Remonstrant Synod of Ulster. It was attended by the clerical and lay representatives of seventeen congregations, who had withdrawn from the General Synod in consequence of a persevering, violent, and generally successful attempt, made by that Synod, to limit the mind's progress in the domains of theology by the narrow and antiquated boundaries prescribed by the "wisdom of our ancestors;" and to bring alike the intellects and voices, the consciences and the hearts of pastor and of people under the yoke, disgraceful as it is galling, of the Confession of Faith of the Church of Scotland. What were the anxieties, the privations, the struggles of those truly reverend men, while achieving their own and their church's disenthralment, you, Mr. President, who have only read of them, and I, who have only heard of them from the doers and the sufferers, can scarcely, and *cannot* adequately, conceive. All of them were exposed to the miseries of desertion. Friends whom they had known from childhood, companions with whom they had taken sweet counsel in maturer years, fellow-students who had partaken with them of the deep fountains of science or the fair wells of literature, fell off in the dark and evil hour. Even those who had grown from infancy to manhood beneath their ministry, even those who had assisted them in dispensing the Last Supper of Jesus, who had given unto or received from them the symbols of the sublime self-sacrifice of the Prince of Peace, passed them by in the streets unheeded, turned away the cold head and the averted eye from their recognitions, scowled upon

them with the depressed brow of malevolence, and flung against them tones of reproach and words of calumny. This might have been borne; and the good might have sighed, not so much for their own heart's bereavement, as for the inconstancy, uncharitableness, and treachery of those who were too fondly trusted; but many of the Remonstrant ministers were entirely dependent on their congregations for the means of subsistence. Every family who fell away from them, was an actual and sensible diminution of their necessary income. Nay, from the evil and false reports made to the Government by their Trinitarian brethren, it was feared that the Regium Donum (often the largest, and always the surest portion of the salary of an Irish minister) would be withdrawn from all who revolted against the tyranny of the General Synod. I have heard aged men tell of their meeting together, by the green hill at eventide, to muse and consult over the gloomy prospects that awaited them. On the one hand, were Orthodoxy and competency; on the other, were a clear conscience and destitution; and if some who made the latter election, wept for their families in the moment when they believed they were, Abraham-like, sacrificing them to God, those tears, both from earth and Heaven, merited and have obtained forgiveness. To pass by many other trials to which the Remonstrants were subjected in their great battle for religious freedom, I may remind you that the congregation of Clough were, by the operation of those "intolerant statutes" to which the resolution so forcibly alludes, deprived of the temple in which they were accustomed to worship their Creator. To leave that sacred house—sacred, not by the consecration of priestly hands and priestly lips, but by the consecration of the holy thoughts and kindly feelings therein excited and experienced,—to leave such a house, wherein one had first heard in childhood the "glad tidings of great joy," wherein one's infant lips were earliest taught to "form themselves in prayer," wherein one's fathers had worshipped, wherein one's brethren and kindred had long listened to the promises and hopes of the Gospel, wherein many departed friends and relatives had partaken with ourselves in the joys and consolations of religion, and around which their bones or ashes lay in the last and

long repose—this must have been a trial of the feelings, this must have been a laceration of the heart, intelligible in all the fulness of its bitterness only to those who sustained the dispossession and the exile. Nor was even this the worst. You have heard of an aged minister debarred from access to his own pulpit by the crossed bayonets of a hireling soldiery; you have heard of his being seized by the police, for attempting to enter the house in which he had officiated for upwards of thirty years; you have heard that this disgraceful outrage was perpetrated on the Lord's-day; you have heard that the grey-haired martyr was dragged some miles in mid-winter to the house of a magistrate, and condemned to remain in the open air, cold, wet, hungry, and wearied, till "his worship" had discussed his wine. But why proceed longer with this detail?

Because of the ladies who have this evening honoured us with their presence, and that they may be incited to devote their acuter judgments, their purer hearts, and their warmer feelings, to the upholding and extension of our high and holy cause, I cannot, however, forbear mentioning, that among *their* sex did the Remonstrants find some of their best and truest friends. I know of one woman in Ireland, the mother of a large family, who, when her husband unfolded to her the probable poverty which would attend his bearing testimony against priestly domination, heroically advised him, "Act as your conscience dictates, and leave me and my children to God." I know of another, of educated mind, and accustomed to the comforts of a hospitable home, who, as heir of a Trustee, kept possession of her husband's meeting-house for days and nights, making it her parlour, her drawing-room, and her chamber. Other instances might be mentioned, in which, when the iron nerves of man became relaxed, and the general courage of man began to falter, and the steady eye of man quailed at the darkness of approaching danger, that woman's voice, and woman's entreaty, and woman's purity, and woman's resolution, have courted and encouraged him to follow honour, though through the path of many tribulations.

I had intended to speak of greater evils than any of those done to the Remonstrants; of evils done to their

good name; of their being styled, "repudiators of Christ," and "deniers of the Lord that bought them;" of one self-styled orthodox person having said, "he would rather meet God in judgment as Thurtell the murderer, than as the amiable, learned, and eloquent Dr. Drummond!" I had also intended to show, that the hot days of persecution for conscience' sake had not yet gone by in Ireland; that another congregation of Remonstrants will probably have their meeting-house wrested from them; that a suit has been commenced in the Irish law courts, to deprive the liberal portion of the Synod of Munster of the administration of a Trust, which the resolution truly describes as "the property which is morally and religiously their rightful inheritance." But time forbids.

And what has been the result of these sorrows and struggles amongst my countrymen? That pure and undefiled religion has gone forth conquering and to conquer; that oppression has been the parent of freedom; that a new illustration has been afforded to the truth of the poet,

> "Liberty's banner flying,
> Streams, like a thunder-storm, *against* the wind;"

that the worshippers of the Father, "the only true God," number in that land above 30,000. Herein is consolation, herein is hope, herein is confidence, herein is prediction. As from the tears of the shower is formed the bow of promise, so out of those sufferings may we erect an arch that shall prophesy of triumph. Let us not, then, cease to labour because the days are evil. Let us trust in the true; let us trust in the good; let us trust in man's head and heart; let us trust in God's providence; let us work as those who believe, and feel, and assuredly know, that *if* God be One, and *if* God be our Father, and *if* God be indeed love, those truths shall eventually gain a universal acceptance, though priests or kings or laws, though men or angels or demons, be permitted for a season to oppose or interrupt their progression. Mr. Maclellan concluded by moving the resolution, which, after a few words from the President, was carried by acclamation:—"That this Association have taken deep interest in the struggles for Christian liberty which have characterised the history and proceedings of the Presbytery of Antrim, the Synod of Munster, and the Remonstrant Synod of Ulster; they

are at one with them in their efforts to uphold the Bible, in contradistinction from Confessions of Faith of man's devising; they protest with them against the calling in of civil law to coerce individual religious convictions; and their sympathies are more especially with their southern brethren in Ireland at the present juncture, when attempts are making to drag them under the yoke which neither their fathers nor they could bear, and to deprive them, by the aid of intolerant statutes, of the property which is morally and religiously their rightful inheritance."

Mr. HARRIS then said, he had now the high gratification of directing the notice of the meeting to another of the honoured friends who had instructed and delighted them all, by his admirable services of yesterday. The name of Martineau—[An instantaneous and unanimous peal of applause testified the heartfelt respect in which they held that name]—the name of Martineau, continued the President, has long been familiar as a household word amongst us. We have honoured it in the world of literature; we have honoured it still more in that noblest of all studies, the knowledge of the God who formed and blesses us. We have not indeed to welcome our friend as a stranger to Scotland. This is not the first time he has laid this Association under obligations for his advocacy of the freedom of individual thought. Frequent may be his visits! I need not dwell on the beauty, and power, and Christian truthfulness of that most perfect discourse my greatly valued friend delivered to us yesterday. It must be fresh in your memories, and ever will it be dear to them. Most heartily did he thank him for that good service to the sacred and benevolent principles they held in common. Most heartily did he present to his respected friend and brother, their united thanks, not only for his varied labours in the diffusion of Christian liberty and truth, and the vindication of the right of untrammelled thought; but more especially and particularly did he gladly express their gratitude for the share he took in the Liverpool controversy, to which Mr. Madge had so well alluded—the admirable Correspondence which preceded that controversy being, in his judgment, most masterly, most perfect. In all the positions maintained in the Liverpool lectures, the Chairman

by no means agreed; and Mr. Martineau too well knew and valued the right of individual judgment, to question the exercise of that difference of opinion; but to no one would the Chairman yield in admiration of the talent, the purity, and benevolence of spirit, the beautiful expositions of the character and work of the Saviour, in which those lectures abounded. For that labour of love, again he thanked his friend; and above all, he thanked him for that devotedness to principle, which led him to reject the State bribe, the Regium Donum in Ireland. With his whole heart and soul, did he pray for health, happiness, and prosperity to his and their friend, the friend of liberty, of truth, and of man, the Rev. James Martineau. The hall resounded again and again, in the course of these observations, with applause; and prolonged was the cheering at the close, which testified to the sympathy of the people in the sentiments expressed by the President.

In the midst of these cheerings, Mr. MARTINEAU commenced the delivery of an address, which we greatly regret we have not the power of recording. We fear, however, to mar its beauty, by attempting its delineation. To those who heard it, any description of ours would appear tame; and to those who were not present, we could convey no adequate impression of its perfection. In originality of thought, in pertinency of allusion, in beauty of imagery, in illustration of Christian principle and pure moral feeling, it was worthy of the mind from which it emanated—a noble tribute to the truth and benevolence of God, and a spirit-stirring appeal to all the holiest sympathies of humanity.

The Rev. JOSEPH CROMPTON of Norwich, in an interesting and appropriate address—an address he was obliged to make more brief than could have been wished, in consequence of having to leave Glasgow by the mail for England the same evening—moved the following Resolution, which was carried by acclamation: "That this Association rejoice in every well-directed effort for the promotion of Education, physical, moral, intellectual, and religious; they hail with satisfaction and pleasure, the progress which the great question is making in the national mind, as well as in the removal of some of the obstacles which impeded its practical realization; and it

is their heart's desire and prayer, that on the solid foundation of untrammelled, universal Education, may be based the ever-growing improvement, virtue, liberty, and happiness of the nation—of the world."

The President proposed the sentiment, prefaced by a few remarks on the generous and benignant spirit of Christianity, and the duty of making moral conduct, and not mere coincidence of opinion, the test of character—"Our Christian brethren of all religious denominations."

Mr. ROBERT HEDDERWICK of Glasgow, said, that the resolution which he had the honour to propose, called for the sympathy of this Association, in the labours, struggles, and sufferings of the friends of freedom and humanity throughout the world, but more particularly in the United States of America, in this "the martyr age" of that country, as it had been but too aptly described by a distinguished writer—the near and dear relation of one of their reverend and respected guests. In support of such a resolution, in such a meeting as the present, there needed little to be said, to recommend its unanimous adoption. The principles which brought them statedly together under the able ministry of their revered pastor, to worship the God of their fathers after the manner which too many still called heresy—the principles which yesterday they had the great privilege of hearing so eloquently, so gloriously enunciated and enforced—the principles which had there assembled them that evening, were of universal application, and knew no distinctions—either of creed or clime, of caste or colour. Whether they looked at home, upon large masses of their fellow-countrymen, sunk in moral and spiritual bondage—or abroad, to the east or to the west, on the horrors of pending war, or the evils of present slavery, the question was equally pertinent, and could not fail to recur to them, Had they not all one Father? had not one God created them? Recognising, then, as they peculiarly did, the universality of God's Fatherhood, and the universality of Man's brotherhood, they were only acting out their principles, and discharging their bounden duty, when they gave their best sympathy and co-operation to all who were engaged in enlightening the human mind—in purifying and elevating the human affections—in breaking

the rod of the oppressor, that every enslaved human being might go free, might walk abroad, erect, in the image of his Maker, with no fear but that of wrong-doing.

With these few imperfect observations, but with every feeling of sympathy in the philanthropic struggle of the friends of the poor slave; with the highest admiration of the characters and conduct of many of the American Abolitionists—women no less than men—and particularly of Lucretia Mott, "that beautiful example of womanhood," that inspired and inspiring advocate of Christian truth and the rights of universal man; and with the utmost compassion for the degenerate followers of William Penn, and their bigotted coadjutors in this country and (he shamed to say it) in this city, for their most *unfriendly* reception of this incomparable woman during her recent but too brief stay amongst us,—conduct, on their part, which showed, that *Enemies* rather than *Friends*—enemies to so much that was true, lovely, and of good report —Quacks as well as Quakers—and Canters rather than Christians, would be their appropriate appellatives;—with these remarks, and these feelings, he begged most cordially to move the resolution,—

"That, rejoicing in the doctrines of Christian Unitarianism, because they peculiarly exhibit the kindred truths of the Paternity of God and the Brotherhood of man, this Association sympathise most cordially with the struggles of their brethren in every clime to break the rod of oppression, and let the enslaved go free; whilst strenuously deprecating the continuance of any portion of the great human family in physical bondage, they even more strongly protest against the mental chains under whose degrading thraldom professing disciples of a religion whose spirit is liberty, rest contented; and on the present occasion, feel themselves, from recent circumstances, called upon specially to express their admiration of those who, in this martyr-age of the United States of America, have consistently and faithfully contended for the rights of the human mind as well as for the emancipation of the slave; their compassion for those who, in this country, whilst declaiming for the one, have flagrantly violated the other; their respect and gratitude for the untiring devotedness of

American women to these sacred principles—and more particularly of LUCRETIA MOTT, the eloquent, pure-minded, uncompromising advocate of the holiness, benevolence, and freedom of the Gospel of Christ; trusting, that by the conjoined efforts of like-minded men and women, every individual of that vast Continent may be secured in the enjoyment of the '*inalienable rights*' of man, '*life, liberty, and the pursuit of happiness.*'"

With loud applause, this resolution was unanimously carried.

Mr. HARRIS said, from the lateness of the hour, he should be obliged to pass over several sentiments he had intended to propose; but friends as they were to an enlightened education and an enlightened Christian ministry, and indebted as they were to the institution which had sent forth the gifted individuals who had at this Anniversary so ably pleaded the cause of Christian truth and righteousness,—and commencing, as that institution was about to do, a new, and he trusted, a more extended course of usefulness, he could not refrain from proposing, "Prosperity to Manchester New College;" and he had great pleasure in coupling with it, the name of one of its warmest supporters, the generous friend of every institution calculated to diminish human ignorance and wretchedness, and add to the knowledge, virtue, and happiness of man,—James Heywood, Esq. of Manchester.

Mr. HEYWOOD replied in a few interesting and impressive remarks, expressive of the pleasure he had enjoyed by attending the meeting of the Scottish Christian Unitarian Association, his sympathy in its labours, and his conviction of its beneficent tendency. He had great hope in the working of the New College, and of its proving one, among many other means, of advancing the intellectual, moral, and religious welfare of the nation.

Mr. MARTINEAU, with great animation and power, again addressed the company; and, in proposing health and prosperity to the Chairman, and increased success to his labours, wound up the feelings of his audience to the highest pitch of enthusiasm, by the warm strain of panegyric which he poured forth, and the happy allusions by which he illustrated the efforts constantly making by his friend, for the dissemination of the hallowed principles of

Christian truth and freedom. The whole assembly simultaneously rose, once and again, in response to Mr. Martineau's sentiment; nor satisfied with these expressions of their respect and affection, "one cheer more" was given, on the suggestion of Mr. Madge, with such unanimous good will, as to leave no doubt on any mind, of its being the unbought suffrage of sincere attachment. It was under the influence of no slight emotion manifestly, that Mr. Harris expressed his acknowledgments to his friends. In an address of considerable length, he illustrated the moral power, and loveliness, and truth of Christian Unitarianism; every varied point, as he proceeded, eliciting loud and repeated expressions of applause; but having already extended our notice of this meeting, much beyond our usual limits, we cannot follow out that address in its details. At its close, midnight having nearly arrived, Mr. Harris gave out a striking hymn of Milton's, from Mr. Martineau's admirable collection "for the Christian Church and Home," which being sung by the company, the proceedings of this most interesting, instructive, and happy Anniversary, were concluded by the Lord's Prayer and a benediction.

Old Meeting, Birmingham.—The Twenty-second Annual Report of the Committee of the Old Meeting Fellowship Fund, Birmingham, was presented to the Subscribers, August 16, 1840, and is as follows:—

On retiring from their office, the Committee beg leave to present before the General Meeting of Subscribers, the following Report of the operations of the Society for the past year. These operations have been necessarily kept within very contracted bounds, not by any dearth of applications for assistance, but by the extremely limited amount of the funds. The Committee have however the satisfaction of believing, that their recommendations of grants, which were afterwards sanctioned with the approbation of the special meetings of Subscribers, have been instrumental in rendering essential service to the cause of truth and righteousness in different places.

The annual subscription, due last year, of £3, to the British and Foreign Unitarian Association, has been paid; as has also the concluding donation of £5 : 5*s.* to the

Midland Unitarian Association. To the New Unitarian Society, Newhall-Hill, a grant was made of £10 in aid of their Building Fund, accompanied with an expression of our sympathy with them in their strenuous labours for the support of religious worship and the diffusion of education among the poor. A grant of £5 was voted to the newly formed congregation of Unitarian Christians at Aberdeen, to assist them in the erection of a place of worship. This congregation, though few in number, have struggled with Christian firmness and integrity through a series of difficulties and persecutions, and have had the joy of beholding one great object of their struggles and hopes accomplished, in the completion of a temple erected to the worship of the only living and true God, the Father, through his Son Jesus Christ. Their chapel was opened on Sunday last, the 9th instant, by the Rev. Henry Montgomery, LL. D. of Belfast, and the Rev. George Harris of Glasgow.

The only other grant which was voted, was made to a Unitarian minister, whose case was represented as being one of great and urgent distress; the sum of £1 was voted for his immediate relief. The sums thus disbursed, together with the allowance to the Collector of £1:5*s.*6*d.*, the expense of new locks to the donation-boxes of 3*s.*6*d.* and the balance in the hands of the Treasurer of £1 10*s.*4½*d.* make up the amount of £27:4*s.*4½*d.*

The Committee have to regret, that the low state of the funds did not allow them to bring before special meetings of the Subscribers, more of the interesting cases which have been submitted to their consideration. They have, however, recorded in their Minutes, their approbation of a few which they believe to be well deserving of the earliest assistance, and to which they beg to direct the attention of the present general meeting.

They conclude their Report with expressing the hope, that measures will be adopted by their successors, to increase the number of subscribers and donors to the Fellowship Fund, as a means of aiding in the great cause of human improvement and happiness, by extending among our fellow-men the knowledge of the simple doctrine of the Gospel, and the practice of that piety, temperance, and charity, which are the foundations of peace and comfort here, and of joyful hope for eternity.

KINGSWOOD, NEAR BIRMINGHAM.—The Annual Sermon in aid of the Schools at Kingswood, near Birmingham, was preached on Sunday, August 2, by the Rev. Hugh Hutton of Birmingham; and the liberal sum of £35 : 1*s.* 6*d.* was afterwards collected at the doors of the chapel. The congregation at Kingswood have lately erected a neat stone in the burying-ground adjoining their chapel, in memory of their late esteemed pastor, the Rev. Rees Lloyd, who died July 7, 1839, (see *Christian Reformer*, p. 630, August 1839,) having diligently ministered unto them in holy things for twenty-nine years; on which is recorded, in faithful language, a sketch of the leading features of his character and zeal in the cause of his great Master. This congregation have also just completed the erection of two commodious rooms for the better accommodation of their increasing Daily and Sunday-schools. The Rev. —— Evans, of Caermarthen College, has been unanimously invited as successor to Mr. Lloyd, and has lately entered upon his duties with much prospect of success and happiness.

THE Rev. F. Hornblower, late of Manchester College, York, was ordained minister of the Lydiate Chapel, Holmfirth, Yorkshire, on Wednesday, Sept. 9, 1840, the following ministers officiating: the Rev. R. B. Aspland of Dukinfield, the Rev. William Turner of Halifax, the Rev. C. Wicksteed of Leeds, and the Rev. R. Aspland of Hackney.

THE Rev. G. W. Philp has removed from Brentford, Middlesex, to Blackwater Chapel, Rochdale, Lancashire.

THE Rev. W. Duffield has removed from Stockton-on-Tees, to Doncaster.

THE Rev. J. B. Bristowe has removed from Ringwood, Hants, to Sidmouth, Devonshire.

TO CORRESPONDENTS.

THE notice of the British Association for the Advancement of Science, and of the anomalous fact—the attendance of a Unitarian at the Non-Intrusion Dinner given to the Marquis of Breadalbane, at its close,—with various other articles of intelligence, are unavoidably postponed.

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A BRIEF EXPOSITION OF THE GOSPEL OF MATTHEW.

(Continued from p. 441.)

CHAPTER VII.

VERSE 6: "Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you." This is an example of the figure of speech termed *parallelism*, which was the leading characteristic of the Hebrew poetry. The parallelism was such an arrangement of the poetical stanza, that one particular line was made to answer, in sense and structure, to another not immediately contiguous. Sometimes, and in that case the figure was called an *introverted* parallelism, the first line of the stanza was immediately connected with the last, the second with the one before the last, and so on. The verse before us is an introverted parallelism. If we consider it to be a stanza of four lines, it will read, in the ordinary prosaic arrangement, thus—

> "Give not that which is holy unto the dogs,
> Lest they turn again and rend you;
> Neither cast ye your pearls before swine,
> Lest they trample them under their feet."

The meaning of this injunction is not at once apparent. Some Christians offer this interpretation: "The Lord's Supper, and other holy ordinances of our religion, are not to be dispensed to the ungodly and the immoral, but are to be reserved for the genuine followers of Jesus." It is impossible to concur in the correctness of this paraphrase. The Lord's Supper is not holiness, but a means to holiness—a wisely and kindly-devised institution, for winning us from sin and strengthening our attachment to virtue. Who need such aids and appliances most, the virtuous or the vicious? Who most require a physician, the whole or the sick? Whom did the Christ call to

reformation, the righteous or the sinners? And shall the wicked be excluded from any ordinance of religion, which has a tendency to redeem them from all iniquity? Jesus could never have imagined such an interpretation of his language; it is equally opposed to his feelings, his instructions, and his example. Passages similar to this one occur in the book of Proverbs:—"He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner, lest he hate thee: rebuke a wise man, and he will love thee," ix. 7, 8; and again, "Speak not in the ears of a fool; for he will despise the wisdom of thy words," xxiii. 9. These throw some light on the text. Jesus had warned his followers against unjust judgments of their brethren: he had told them that none but the *pure* had a right to condemn and reprove others; he now gives directions for the use of admonition:—"Reprove those only who are likely to be benefited by reproof. Avoid those who will mock at your teachings. Be silent with those who will certainly neglect your advices. Cast not the pearls of wisdom before those who trample them under their feet; offer not holy counsels to such as will turn again and rend you." If men obstinately and perseveringly *reject* the truths and precepts you teach, waste not your time and talents in unprofitable expenditure; but seek another portion of the vineyard, where your labour will effect a better return. By this rule, both Jesus and his apostles occasionally modulated their conduct. Thus, when Jesus came to his own country, to the city of Nazareth, and was ill received, was denied by his former fellow-citizens, it is stated in Matt. xiii. 58, "He did *not* many mighty works there, because of their unbelief." In like manner, when Paul and Barnabas preached the Gospel to the Jews in Antioch, and were only met with contradiction and blasphemy, they also, as recorded in Acts xiii. 46, acted on the precept in the text: "Then Paul and Barnabas waxed bold, and said, it was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Verse 15: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raven-

ing wolves." The word *prophet* does not, in Scripture usage, always denote one who has a knowledge of future events. It is frequently synonymous with our word preacher or teacher; and such seems its meaning in this place—"Beware of false *teachers*." In Acts xv. 32, it is written, "And Judas and Silas, being *prophets* also themselves, *exhorted* the brethren with many words, and confirmed them." Here the two disciples are styled 'prophets,' because of their skill in 'exhortation,' which is the peculiar talent of a 'preacher.' Paul very frequently uses the words 'prophet' and 'prophesy' in the sense of 'preacher' and 'to preach.' The 14th chapter of his first letter to the Corinthians, contains at least thirteen instances of this application of the terms. It commences thus:—"Follow after charity, and desire spiritual gifts, but chiefly that ye may *prophesy*. For he that speaketh in an unknown tongue, speaketh not unto men, but unto God. But he that *prophesieth*, speaketh unto men, to edification, and exhortation, and comfort. He that speaketh in an unknown tongue, edifieth himself; but he that *prophesieth*, edifieth the church." The effects here attributed to prophecy show the sense in which that word is employed. They are all the natural results of preaching the Gospel; but do not necessarily, or even visibly, flow from the foretelling of future events. "Beware of false *teachers*," is, accordingly, the meaning of our Master's injunction; and in the 22d verse, "Have we not *prophesied* in thy name?" signifies, "Have we not *preached the Gospel* in thy name?"

Verse 21: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." As this is the first place in the New Testament in which Jesus of Nazareth is called *Lord*, it may be necessary to fix the meaning of that epithet. It was the usual address of civility and respect offered by one person to another, as commonly and abundantly as our word *Sir*, to which it is an exact equivalent. The Greek proselytes give it to Philip, probably a fisherman. "The same came, therefore, to Philip, which was of Bethsaida of Galilee, and desired of him, saying, Sir (Κυριε, *Lord*), we would see Jesus," John xii. 21. The jailer of Philippi bestows it upon Paul, the

tent-maker, and Silas, his companion: "Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, *Sirs* (Κυριοι, *Lords*), what must I do to be saved?" Acts xvi. 29, 30. Mary Magdalene gives it to one whom she supposes to be a gardener: "She, supposing him to be the gardener, saith unto him, Sir (Κυριε, *Lord*), if thou have borne him hence, tell me where thou hast laid him," John xx. 15. The chief priests and pharisees bestow it on Pilate: "Sir (Κυριε, *Lord*), we remember that that deceiver said, while he was yet alive, After three days I will rise again," Matt. xxvii. 63. Campbell's Remarks—in his Preliminary Dissertations to his work on the Gospels, on the error (is it not something worse?) of King James's translators, in always rendering this word "Sir," or "Master," when addressed to any other person, and always rendering it "Lord," when addressed to Jesus,—are pertinent and judicious: "One who reads the Bible with reflection (which not one of a thousand does), is astonished to find, that—on the very first appearance of Jesus Christ as a teacher, though attended with no external marks of splendour and majesty; though not acknowledged by the great and learned of the age; though meanly habited, in a garb not superior to that of an ordinary artificer, in which capacity we have ground to believe he assisted his supposed father in his earlier days—he is addressed by almost everybody in the peculiar manner in which the Almighty is addressed in prayer. Thus the leper, '*Lord*, if thou wilt thou canst make me clean.' Thus the centurion, '*Lord*, my servant lieth at home.' The Canaanitish woman crieth after him, 'Have mercy on me, *O Lord*.' He is likewise mentioned sometimes under the simple appellation of '*the Lord*,' without any addition—a form of expression which, in the Old Testament, our translators, as above observed, had invariably appropriated to God. What is the meaning of this? Is it, that, from his first showing himself in public, all men believed him to be the Messiah; and not only so, but to be possessed of a Divine nature, and entitled to be accosted as God? Far from it. The utmost that can with truth be affirmed of the multitude, *is*, that they believed him to be a prophet. And even

those who, in process of time, came to think him the Messiah, never formed a conception of any character, as belonging to that title, superior to that of an earthly sovereign, *or of any nature superior to the human.* Nay, that the apostles themselves, before his resurrection, [nor, he might have added, *after* that event, so far as the *nature* of their Master was concerned,] had no higher notion, it were easy to prove. What, then, is the reason of this strange peculiarity? Does the original give any handle for it? None in the least; for, though the title that is given to him is the same that is given to God, it is so far from being peculiarly so, as is the case with the English term so circumstanced, that it is *the common compellation of civility given, not only to every stranger, but to almost every man of a decent appearance, by those whose station does not place them in an evident superiority.*" (Dissert. vii. p. 1, § 13.) In accordance with these facts, Dr. Campbell always translates Κυριος, *Master*, whenever it occurs in the Gospels; and the Improved Version renders it *Master*, *Sir*, *Proprietor*, *Owner*, as the occasion seems to require.

Verses 24–27: "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock * * *." There is a beautiful appropriateness in this simile as addressed to the inhabitants of eastern countries, who had frequent opportunities of witnessing such floods as are here mentioned, and such destruction as is here recorded. In Judea, and in all countries in the neighbourhood of the tropics, the *rain* sometimes falls in torrents unknown in these kingdoms. It produces rivers which sweep away the soil from the hills; and as most of the houses in those lands are constructed of bricks which have been dried only in the sunshine, whole villages in the east are literally melted away by these rains and the floods to which they give birth. We have read also, that in Bengal the fishermen in the dry season erect their huts upon the *sand* from which the rivers have retired; but when the rainy season begins suddenly, as it often does, accompanied by violent north-west winds, in one night multitudes of those buildings are swept away, and leave behind scarce a trace of their existence. Thus, we

see how appropriate and how forcible such an illustration was, when addressed to a Jewish auditory. Rabbi Elisha, the son of Abuja, has a similitude very closely resembling that used by the Master:—"The man who studies much in the law, and maintains good works, is like to a man who built a house, laying *stones* at the foundation, and building *brick* upon them; and though many waters come against it, they cannot move it from its place. But the man who studies much in the law, and does *not* maintain good works, is like to a man who, in building his house, put *brick* at the foundation, and laid *stones* upon them, so that even gentle waters shall overthrow the house." If Jesus heard this parable, how is it improved in passing through his mind and lips! There is an authority, dignity, and importance in his delineation, which is not to be found in the Jewish model.

Chapter VIII.

Verses 1, 2: "When he was come down from the mountain, great multitudes followed him. And, behold, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me clean." A leper was a person afflicted with leprosy, a disease which, thanks to the mercy of God, is almost unknown in these countries. Dr. Mead, who composed a work on the diseases mentioned in the Scriptures, says, "The skin of the leper was covered with white scales, shining like snow; and as these scales were daily rubbed off, the flesh appeared quick and raw underneath." It appears from the book of Leviticus, that leprosy was exceedingly contagious, contaminating not only the clothes worn by its victim, but even the house in which he lodged. Hence, the leper was commanded to dress so that all men should know and avoid him; to dwell far from any human habitation; and if he saw any one approaching, he was to give him warning of his danger, by crying out "Unclean, unclean." Such was the condition of the unhappy being who met Jesus, "and worshipped him, saying, Lord (Master, or Sir), if thou wilt, thou canst make me clean." The word *worship* has two significations; it sometimes means religious adoration, as when Jesus, refusing the devotional homage which John awarded to him, says, in the book of

Revelation, "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: *worship* GOD." It cannot have been such religious worship that the leper, the other Jews, and even some Pagans, wished to pay to Jesus of Nazareth; for they considered him, in nature, to be in all respects a man like unto themselves. Instead of believing him to be their invisible God, Jehovah, the Jewish people would not even admit his claim to be esteemed the promised Messiah. That the Apostles, who admitted that claim, conceived him at the utmost, as a mere temporal monarch, it were easy to prove; and the Romans and Canaanites saw in him neither God nor sovereign. Yet these several classes were equally willing to *worship* him. This word is often employed in the Bible to denote the yielding of allegiance, reverence, respect, or courtesy, to a king, a prophet, a teacher, or an acquaintance. It was rendered to David by his assembled subjects; "And all the congregation blessed Jehovah, the God of their fathers, and bowed down their heads, and *worshipped* Jehovah, AND THE KING." (1 Chron. xxix. 20.) It was rendered to Daniel by Nebuchadnezzar; "Then the king Nebuchadnezzar fell on his face, and *worshipped* Daniel." (Dan. ii. 46.) It was rendered to his master by the servant who owed ten thousand talents; "The servant therefore fell down and *worshipped* him, saying, Lord, have patience with me, and I will pay thee all." (Matt. xviii. 26.) Jesus instructs his followers to acquire it by the practice of humility; "But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have *worship* of them that sit at meat with thee." (Luke xiv. 10.) At the period when the authorised version was made, the term "worship" was in ordinary use with the signification it bears in the foregoing passages, that, not of religious adoration, but of civil respect and reverence. Even at the present day, a magistrate is designated "the *worshipful*," and addressed, "*your Worship*." In many corporations, the freeman swears to "*worship* his Elders," *i. e.* to pay respect to the Elder-men, or Aldermen. In the marriage service

in the Book of Common Prayer, the husband promises to *worship* his wife, to treat her with esteem and courtesy. As this acceptation, however, is nearly become obsolete, a much better and truer rendering of the Greek word, wherever it is applied to any person but God, would be, "do homage," or, "make obeisance." Such expressions, therefore, as the leper and others having *worshipped* Jesus, prove no more than that they yielded unto him the external posture of reverence, in that age universally bestowed on religious teachers. They do not at all countenance the modern practice, of presenting prayers to God's Anointed; they do not liberate us from imitation of the example and obedience to the commands of the Master, who himself prayed to the FATHER only, and has enjoined his followers to pray to the FATHER only; nor do they weaken the force or the truth of that emphatic declaration, "THE TRUE WORSHIPPERS SHALL WORSHIP THE FATHER."

In the healing of this leper, of the centurion's servant, of Peter's mother-in-law, and many other diseased persons; in the rebuking of the winds and the sea; in the curing of those supposed to be possessed by demons; and in the other miracles detailed in this chapter, we have the first detail given by Matthew of the supernatural powers exercised by Jesus of Nazareth. What conclusion respecting him are we to draw from these wonderful works? That he is God, and therefore to be gifted with religious adoration? That he had these powers in himself, and underived? Not so. Moses, and Elijah, and Elisha, and Peter, and Paul, possessed the same power, the same in kind, but different in degree. They performed miracles as Jesus did, even to the restoring of the dead to life. But the exercise of their miraculous energy seems to have been restricted to certain great occasions, and to have been but sparingly manifested. Jesus performed miracles every day of his public ministry, when and where he listed. This difference in the exercise of the power, arose from a difference in the nature of the gift. All of them had received their power from Jehovah; but to Moses, and Elijah, and Elisha, and to all the other prophets and apostles of God, the Spirit was given *by* measure; to Jesus, and to him alone, was it "given *without*

measure." That Jesus, like them, received his miraculous powers from his Father and his God, he and his apostles concur in reiterating—"I, by *the finger of God*, cast out demons;" "the Father, which dwelleth in me, *He* doeth the works;" "Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, *which God did by him*." Miracles, then, do not prove the Deity of him who works them; but miracles seem essential to prove the Divinity of him who works them. The miracles of Moses, and Elijah, and Elisha, prove their divinity, the divinity of their mission, that they were really sent from God. The miracles of Jesus prove his Divinity, the divinity of his mission, that he was really sent from God. Nicodemus had come to a proper and correct opinion of this matter, when he said to the Messias, "Rabbi, we know that thou art a teacher come from God; for no man can do these miracles that thou doest, except God be with him." (John iii. 2.)

Verses 5–7: "And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him, and saying, Lord [*Master* or *Sir*], my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him." A *centurion* was a Roman officer, and as the title imports, the commander or captain of a hundred men. Judea was at that time a province of the Roman Empire, and its cities and towns were garrisoned by Roman soldiery. Although the personal mission of the Christ was peculiarly, if not exclusively, to "the lost sheep of the house of Israel," yet he hesitates not to do an act of benevolence and mercy to a stranger. Yea, though he knows that stranger to be a pagan, an idolater, the enemy, the enslaver of his native land, he forgets all these circumstances, in the distress under which he finds him to labour because of the indisposition of a faithful servant. Accordingly, he promises to the centurion, "I will come and heal him."

The 8th and 9th verses contain a remarkable reply of the centurion:

"Sir, I am not worthy that thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under authority, having

soldiers under me: and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it." Fully to understand this saying, it is necessary to recollect, that in the Roman army there were gradations of rank and command. Consequently, the centurion, while he was the captain of a hundred men, was at the same time subject himself to the rule of his superior officers. His argument seems, therefore, to be this: "If I, who am a man under authority, who am subject to the direction and control of others, have yet such power over some parts of the army, that I can say to one man, Go, and he goeth, to another, Come, and he cometh, and to a third, Do this, and he doeth it; how much more canst *thou*, who art subject to no human rule, accomplish whatsoever thou desirest. With thy miraculous powers, it is not necessary thou shouldest *come* under my roof to see and touch my servant, or to be seen by him;" "but speak *the word* only, and my servant shall be healed." The Anointed was struck with astonishment at this expostulation; for we read in the next verse, "When Jesus heard it, he marvelled, and said to them that followed, Verily, I say unto you, I have not found so great faith, no, not in Israel." I have not discovered so great an instance of confidence in my power, among all the inhabitants of Judea, as is possessed by this Roman and Gentile.

After Jesus had commended the faith of the Roman centurion, he takes occasion to add, "And I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven;" that is, multitudes who are not Jews, and, considering the person whose conduct elicited this declaration, multitudes who are *heathens*, shall be brought to a state of eternal felicity. The Greek word here rendered, *to sit down*, properly means, *to sit down at meat*. The Rabbis represent the blessedness of heaven under the similitude of a banquet; and this mode of delineation is frequently employed in the New Testament. This fact gives us a key to the exposition of the next verse, "But the children of the kingdom [the children of Israel] shall be cast into outer darkness; there shall be weeping and gnashing of teeth." Feasts among

the Jews were generally held during *the night*, when their apartments were splendidly illuminated. This profusion of light in the festival halls would make the "*outer* darkness," or the darkness outside the house, still more gloomy and profound. Those who were excluded from the banquet-rooms, were not only put to shame, but also exposed to the pains of hunger and the inclemencies of the night season. They were cast into "outer darkness," the darkness outside the house of feasting; "*there*," that is, on the outside, "were weeping," either for shame, or for hunger, or for both; "and gnashing of teeth," from cold and resentment; which privations were rendered still more galling from a knowledge of the joy, and luscious fare, and genial warmth, that prevailed within. It is needless to add, that in proportion to the faith of the centurion, was the healing that befel his servant.

Verse 20: "And Jesus saith unto them, The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay his head." Here the epithet, "*the Son of Man*," is first applied to Jesus. The phrase is a Hebraism, signifying simply, *a man*. "In the oriental idiom," says Dr. Campbell, "*son of man* and *man* are equivalent. The 'Son of Man' was a title in which nothing was claimed but what was enjoyed by all mankind." A similar expression occurs in the book of Job: "Man that is born of a woman;" *i.e.* every man. We use, in writing and in speech, a phrase of like import: "Sons of Adam," meaning all mankind. The epithet, "Son of Man," is that by which the prophet Ezekiel is usually designated. In his book, it is applied to him about ninety times. Jesus is so denominated in the New Testament, about ten times less. There is nothing, then, mysterious or unintelligible in the title. It is perfectly synonymous with the word *man;* and the fact of Jesus being so called about eighty times in the Scriptures, must be deemed a powerful argument against that doctrine which teaches he is Jehovah, the Creator of the material universe; and against that other, which asserts his existence before his birth of Mary; and it affords, moreover, a mighty testimony to the running, constant, omnipresent teaching of the Gospel—the simple and proper humanity of Christ.

THE CHARACTER OF LUTHER: A DISCOURSE.

By William Maccall.

"The mouth of a righteous man is a well of life."—Prov. x. 11.

There are four ways in which a great man should be considered—first, as a revelation of the Divinity; secondly, as a glorification of humanity; thirdly, as an historical personage; and lastly, as a social influence.

As a revelation of the Divinity, a great man is the embodiment of the true, the good, and the beautiful. He realises, as far as they can be realised, our conceptions of the attributes of God. He makes visible the infinite and the immortal. He individualises, by the products of his genius and the results of his energy, our vague and indefinite endeavours to grasp the lineaments of the Creator's power and glory. He is a wonder, a miracle, a living demonstration of the ideal and the mysterious, the sublime and luminous point in creation, that enables us to aggrandise our reverence into religion.

As a glorification of humanity, a great man is the emblem of its progressive and perfectible characteristics; of its moral value, its noble aspirings, and its generous sympathies; of its triumphant combats with passion, temptation, and worldliness; of its spirit of sacrifice, of heroism, and of martyrdom; of its indomitable faith, its bright hope, its universal charity; of its sanctification of the spiritual, and its yearnings for the eternal; of its obedience to conscience, its sacred fulfilment of duty, its devotion to a just cause, and its enthusiastic perseverance in a mission; of its artistic, poetic, prophetic, apostolic capabilities; of all that constitutes its gladness, its grandeur, and its praise.

As an historical personage, a great man comes before us in the features of his character and the incidents of his life. We contemplate him in all the various struggles of his self-education; in his dim gropings to seize the significance of some profound idea, or of some high purpose; of his gradual disruption of the bonds that chained him to prejudice and to error, and of his full and untrammelled entrance on the mighty objects of his career. We try to connect his inward and his outward existence, and by a comprehensive survey of what he did

and thought, to clothe him and his actions with a dramatic unity. We peruse with care every record that relates to him; we consider no details too trifling to be known respecting him; and from all sources, whether from his own confessions, or from the narratives of his friends, or from the researches of his admirers, we glean whatever may throw a light on the faculties of his nature or the purport of his labours.

As a social influence, a great man is seen and felt, in the doctrines which he taught, in the principles which he evolved, in the agency which his system has exerted on civilization. It is seen and felt in the countries whose religious or political faith it has modified, in the minds to whose invention or resolves it has been suggestive, in the institutions which it has assisted to create. It is seen and felt in whatever it has directly or indirectly tended to inspire, to prepare, or to change.

As a revelation of the Divinity, as a glorification of humanity, as an historical personage, as a social influence —who more worthy of veneration than Luther? There are only two other men who occupy an equal prominence in modern times—Cromwell and Bonaparte. Yet how pure and elevated is his fame compared to theirs! They engraved their renown, with a sword's point, on the memories of earth; he made the cross his standard, and the multiplied Bibles of Europe his everlasting monuments. Theirs were the victories of matter over matter; his was the victory of mind over mind. Their weapon was force; his weapon was thought. Their unceasing aim was the deification of martial virtue; his, the consecration of moral and spiritual power.

What strikes us most in Luther, is the strong and massive individuality of his character. There have been men of a more original genius, men of a more unbending courage, men of a more clear-sighted sagacity, men of a more comprehensive discernment of the worth and application of general maxims; but there have been few men, the features of whose character were so unborrowed and unconventional. What frankness, what simplicity, what spontaneousness, both in his public and his private conduct! Even his very faults secure our tolerance, and almost our love, because they were the expressions of a

guileless and impulsive heart. And it is this aspect of Luther's nature which is the true solution of his success. Men were compelled to feel and to believe that his proclamations in favour of the unmutilated Gospel, and against the corruptions of the Court and Church of Rome, were immense realities, because he was an immense reality himself. And it is a stubborn, self-forgetting, onward individualism which in all cases is the talisman of greatness. We must be as completely truths as the truths that we preach, before we can gather around us a cluster of convinced and earnest adherents. Vanity in any form is the most fatal of all curses to social emancipators. And some of the most generous, honest, and disinterested benefactors of humanity, have entirely failed in their endeavours to be widely and permanently useful, because they allowed visions of glory to tinge the holiness and the sincerity of their efforts.

Luther had also the intrepidity and the courage which usually accompany a marked individuality. No man can be a reformer without being a hero; and Luther had all the qualities of a hero. He had no ostentatious boldness, indeed; none of that reckless hardihood which is the ebullition of animal excitement, rather than the moral attribute of manhood. In effect, there was nothing brilliant in any portion of his capacities; he was not fitted to fascinate by grace, or to dazzle by splendour. His was an epic, not a melodramatic mind. It sought rather to do much, than to have the appearance of doing much by the artistic employment and the profuse expenditure of magnificent appliances. His character was thoroughly German—not showy, but profound; not imposingly logical, but comprehensively metaphysical; not elaborately polished into brightness, or elaborately compacted into promptitude, but prepared like an undisciplined yet valorous army, that overwhelms a skilful adversary by the superiority of numbers and the impetuosity of attack. Luther was too brave to stoop to the parade of bravery. He was satisfied to suffer trials patiently, to face inevitable dangers with a giant resolution, to be thwarted in his fixed and conscientious purpose by no real or imaginary obstacle or pain. With him, the hallowing of the sentiment of duty was courage; the un-

swerving obedience to duty was courage; resignation to peril, to privation, and to loss, was courage. He sought no knight-errant renown; he manifested no fantastic temerity; but with serene face, and with determined bosom, he bearded all the religious and political despots of Europe, guarded as they were by their unscrupulous serfs and their feudal strongholds; and the man who did this, required a more iron fortitude than the vulgar braggart duellist, or the hired performers of the wholesale slaughters of the field.

But intrepidity alone would not enable any one to be the leader of a revolution. There is a more diffusive, sustaining, sympathising, subjugating quality, which all leaders of revolutions possess. Moses, Paul, Mahomet, had it; and Luther also had it, as the strength and the stimulus of his motives and his actions. That quality is enthusiasm. It is hope in its most glowing form, united to intense and earnest faith; hope so glowing, faith so intense and so earnest, that they overlook all intervening toils, and troubles, and terrors, and tortures, to gaze only on a grand result. The convictions of the enthusiast are prophecies. The future to him has as much reality as the present and the past. He lives in visions which are not visionary, because he has the daring to make them vital and organic. Had Luther coldly and cautiously calculated chances, he would have remained a selfish, besotted, inglorious monk. But he anchored beliefs in the invisible; and they were transmuted into expanding and invincible elements of change. To Luther, all was fact that his fancy could picture; and its realisation in history was the natural consequence of its previous realisation in his fancy. He scorned the sordid and the sensual systems, that substitute for instinctive incitement and instinctive enterprise, the cold arithmetic of automatic morality, and that permit no resolve and no deed, till every conceivable aspect of the probable and the possible is compared.

Luther had also that which is the most suggestive accompaniment of a sublime and generous enthusiasm—an ardent and active imagination. There may be enthusiasm, intense enthusiasm, without imagination; but it cannot assume the same interesting evolvements or dis-

cursive range. It becomes hard, dry, fanatical, sectarian. We see this in the case of Wesley and Owen. Perhaps Wesley was quite as much of an enthusiast as Luther. But he possessed not a particle of Luther's imagination. And, consequently, though we cannot deny to Wesley the title of a great reformer, yet we do not associate with his name that love and reverence which we cannot help associating with that of Luther. No two remarkable minds, occupied in the same noble work, had fewer points of similarity than Luther and Wesley. Luther's character was bold, broad, frank, impulsive, impetuous; Wesley's was meagre, cautious, narrow, and mechanical. And the Methodists resemble their founder. They are distinguished by some not very amiable or elevated qualities; but they are especially distinguished by their want of imagination. Fancy has no home in Methodist conventicles or in Methodist bosoms. Owen is similar to Wesley in many of his intellectual features, and he is obviously similar to him in the deficiency of imagination. Owen's literary productions and economical schemes are relieved from bareness and angularity by no poetic colouring. And Socialists, like Methodists, are immensely imbued with this peculiarity of their founder. Indeed, the mental idiosyncrasies of the Socialists and the Methodists are the same, though they may somewhat differ in moral idiosyncrasies. With Luther, imagination was not so much a prominent faculty, as the primal faculty of his being. It saturated every developement that his activities took. It overflowed in his conversation; it gave vigour, variety, and fulness to his preaching; it gave grandeur to his public disputations; it gave an enduring interest to his controversial pamphlets; it gave freshness, and the grace and the fervour of genius, to his theological speculations. It made Luther a poet, and a poet of no ordinary kind. His religious compositions are more truly lyrical than any other specimens of the same species of literary endeavour. It made him a musician, crowding into wild, energetic melodies, the feelings which neither poetry, nor eloquence, nor any other mode of human utterance, could express. And it was also a source of misery, as well as a means of happiness and a weapon of strength. Luther had the nervous temperament

which usually accompanies intellectual power; and this united to his fervent, fertile fancy, often conjured up images of gloom, which sometimes made the life of the great Reformer a burden of weariness and despair. To melancholy, not to any mental imbecility, must the superstition of Luther be attributed. And however ridiculous the aspects which this superstition sometimes assumed, it merits a tear of pity, not a smile of scorn.

It might be supposed, at first sight, that with so much enthusiasm and so much imagination, Luther must have been altogether an impractical man. Yet the very opposite is the fact. If few had ever a more earnest faith or a more active fancy, few had ever a shrewder sense. The same brain that teemed with the most prophetic and exalted visions, teemed with the most useful and applicable schemes. He had an eye and a hand for the commonest and most every-day employments, as well as a mind to accumulate discoveries and truths for the ceaseless destinies of man. Various attempts were made by the professed disciples of Luther, to distort and to misapply the principles of the Reformation. All such attempts he at once discountenanced. Sects arose that sought to substitute a strange and incomprehensible mysticism for the more rational doctrines of Luther, and to excite a war against all existing governments, and in favour of republicanism. Luther saw the absurdity of their religious tenets and the impolicy of their political movements; and he made known his sentiments respecting them with a force and effect worthy of his character and career.

The industry of Luther is not less wonderful than his practical wisdom. Consider the amount of labour that he crowded into his life! He regularly officiated as a preacher, a preacher singularly eloquent and energetic. His scholarship was rich and comprehensive; and he kept it continually expanding by uninterrupted study. He had an extensive correspondence with the Protestant princes of Europe, and with distinguished persons of every description. He was necessarily exposed, from his position and reputation, to the communications and visits of admirers and followers. He was engaged in unceasing controversy with theological opponents. Yet, in the midst of all this, he found time to translate the Bible into

his native tongue; and his collected works, in German and Latin, fill about thirty volumes. He found time, also, for amusement and social intercourse with his friends or his family; sometimes reciting one of his noble hymns; sometimes relating an autobiographical anecdote; sometimes commenting on a scriptural text; sometimes criticising a picture—for he was both a painter and an enlightened judge of painting; sometimes relieving his pent-up soul by a burst of the truest humour; sometimes disclosing his doubts and his struggles. There is a lesson here for far inferior minds that are flattering their indolence by the persuasion that genius is a substitute for everything—there is a lesson here of the indispensableness of incessant activity.

The faults of Luther which have been most noted, are, his coarseness, his intolerance, his superstition, and his occasional inability or indisposition to apply general maxims.

His coarseness was, not so much a habit of his mind, as the expression of his roused, indignant, exasperated feelings. Luther was not a coarse man, though he sometimes used coarse language. But he was an ardent and conscientious man; and he poured forth his deep loathing and stern rebuke of iniquity, not in the form that the fastidious taste of superficial criticism would approve, but in the form that he deemed most effectual for the attainment of his object. Besides, harsh and unsparing vituperation was the characteristic of the age. And as Luther wrote for the people, he perhaps deemed that a more delicate style would have been regarded as the symptom of weak conviction and a bad cause.

The intolerance of Luther had the same origin as his coarseness. It was produced by his strong faith and his quenchless hatred of wrong. We cannot suppose that he had a fierce malignity towards those whose doctrines or whose practices he denounced; for he was the most loving, the most affectionate of mankind. Moreover, at that time men had no comprehension of the duty of tolerance. Religious error was still considered as a crime; and Luther's harsh judgments simply showed that there was a form of charity to which he had not yet arrived, not *that* there was a Christian virtue which he was unwilling *to practise.*

Luther's superstition I have already accounted for, in the combined operation of lively fancy and nervous temperament. No doubt, Luther's superstitious tendencies were also increased by the ignorance and the imperfections of the age.

His occasional inability or indisposition to follow out general principles, must not be imputed to the nature of his mind, which was wholly unsectarian, but to the little progress that philosophical investigation had made.

Let us forget his faults, however, and honour only his virtues. Many of his theological opinions are dying; he himself must ever live as a great reality—a reality that is ever growing more glorious among the reputations, and more felt among the influences, of the world.

REVIEW.

Church Extension and Church Extensionists. Two Lectures, delivered at the Chapel in South Place, Finsbury. By Philip Harwood. London: Charles Fox. 1840.

Mr. HARWOOD calls Church Extension "a great idea," p. 2, and addresses his auditors as "Church Extenders," p. 5. But then, he tells us what he means by Church Extension; and, certainly, it is a view which would never have entered into our dull minds, but for his suggestion. According to him, "the true idea of Church—National Church—is inclusive of the whole of a nation's visible machinery for spiritual and moral ends. The name, the form, does not signify: it may be Parish School, or Parish Church, or Dissenters' Meeting-house; it may be Mechanics' Institution, or Royal Society, or Academy of Art, or Association for the Advancement of Science, or Theatre, or Picture Gallery, or Library; it may be Domestic Mission, or Temperance Society, or Bible Society, or Christian Influence Society, or even Exeter-Hall Protestant Association. The particular form and function of the thing is quite a subordinate matter," p. 14. All these things are parts of our author's idea of church. According to him, they are "sections of the National Church Establishment," p. 14. As a promoter, reformer, extender, of these and such like things, he styles himself a church extensionist, and that upon the

true principle of church extension. We should wish him joy of his new appellation (with which we should think he himself is very well satisfied, if not delighted), did we not believe that its adoption, and the promulgation of the idea which he includes in it, is a step more comical in itself than wise—more likely to occasion a sneer on the part of the enemies of intellectual, moral, and religious liberty and reform, than to shake their zeal in advancing their sectarian ends as church extenders, or to strengthen the courage and diligence of those who wish and labour for national improvement. We like not the tone in which Mr. Harwood has taken up this question. We think it too serious a matter to justify a mere play upon names, such as he has thought fit to indulge in—calling himself a church extensionist in a sense so peculiar. This may be the way to tickle those who have itching ears for novelties and eccentricities, but not to convey sober knowledge on a great subject, or invigorate a serious purpose of resistance to church oppression, or stimulate to union, and industry, and perseverance, those who have the national good at heart, in opposition to sectarian designs and scheming. We regret that Mr. Harwood should have so treated this subject. But his view is not entirely verbal. It has a certain conclusion in prospect, which we must not allow to pass altogether unnoticed. "If a nation's church be the aggregate of its institutions for spiritual and moral ends," consisting of such instruments as those before enumerated, it follows, according to our author, that a sectarian theology and priesthood are not the only objects deserving legislative patronage and support, being but a *part* of the National Church, but that any or all those other instrumentalities may come under the fostering guidance and support of legislation, (p. 22, *et seq.*) He does not object to the connection between Church and State, but only to a sectarian connection. Extend the connection—make it include other means besides an Episcopal priesthood, and reform that priesthood, and it seems our author does not object to the connection between Church and State. But we do. We object alike to the present plan, and to our lecturer's. We think all the institutions he has made a *display* of, in pointing out his idea of Church, will do

infinitely better left to voluntary spirit, voluntary exertions, voluntary purses, than if interfered with by the State, and swollen up by political patronage and wealth. Their very struggles, and necessary enterprise, are the life of them. One only exception we would make,—in the case of elemental education, to be provided by the legislature, for cheap or gratuitous acceptance by those who are unable of themselves to procure it otherwise. To provide this, is a nation's duty, which it owes to its more necessitous members, which it owes to itself. But further we cannot go. If Church and State connection, either on the old plan of sectarianism, or Mr. Harwood's new plan of liberalism, be sustained, we shall beg to be allowed to continue Dissenters and Voluntaries. Let "the great idea" of Church Extension—National Church Extension —be the praise of the Rev. Hugh M'Neile, or the Rev. Philip Harwood,—we shall not cease to oppose it; and in this, we doubt not, we shall be supported by the already advanced, and still advancing, knowledge of the age.

MONTHLY RECORD.

DECEMBER 1, 1840.

TENTERDEN DISTRICT MEETING.—The Annual Meeting of this branch of the Kent and Sussex Unitarian Christian Association, was held on Tuesday, August 13. It was a beautiful autumnal day; and our friends from a distance mustered more numerously than usual. The religious service was introduced by Mr. Payne of Rolvenden. Mr. Talbot of Tenterden offered up the general prayer; and a sermon was preached by Mr. Hoade of Battle, from Psalm xvi. 11: "In thy presence is fulness of joy; at thy right hand there are pleasures for evermore." It was a beautiful and consoling discourse, directing the Christian to the rest in store for him in a better world, if faithful to duty in this. It gave delight to all present, but more especially to those who have interested themselves on behalf of the Unitarian cause at Battle. Both the matter and manner of the preacher afford good hope for the renovation and in-

crease of the society with which he is connected—an expectation which was strengthened by the cheering accounts which Mr. Hoade, in a subsequent part of the day, gave of the success of his labours at that place. After the religious service, 151 friends took tea together in the Court-Hall. Though many were present, and animated us by their speeches and sympathy, we had not the gratification of hearing the voice of our father and friend, the Rev. L. Holden; but we all knew the truth of the message which was brought from him, that though from weakness absent in body, he was present in spirit. He also desired it to be stated to the meeting, that the principles which he had maintained through life, were his strength in weakness, and the crown of his rejoicing.

On this occasion, the chair was filled by T. B. Shoebridge, Esq. our present chief-magistrate. Though Dissenter and Unitarian, this is the second year of his mayoralty. That such things are, is a proof of the practical advancement of civil and religious liberty.

During the course of the evening, various sentiments were proposed. Mr. John Brent of Canterbury, in an animated and eloquent speech, directed the attention of the meeting to that which is now the question of questions—the education of the people. He trusted that the time was approaching, when education would be more regarded as a means of blessing man, and be less employed as the instrument of political enthralment and sectarian ascendancy.—Mr. Payne of Rolvenden adverted to the various hindrances to free inquiry, which result from national religious establishments, and from the influence of set creeds, whether put forth by authority, or whether made effective by that mental supervision which Dissenting churches know but too well how to exercise over their members.—Mr. Bradshaw of Cranbrook, gave, "The labouring classes, and success to every judicious means for their enlightenment and elevation,"—a topic which he illustrated by some interesting details from a printed, but unpublished letter of Mr. Greg's.

Mr. Talbot, in proposing as a sentiment, "May the scourge of war be averted, and peace and friendly union bless all nations," endeavoured to show, that the responsibility of war must ultimately rest with the people—

upon every one who could raise his voice against it; that the question of peace and war, was not one of mere party politics, but of moral responsibility; that it was better for the people to interfere to prevent, than bitterly to repent when evils, past remedy, had been committed. So strongly did the friends present respond to this sentiment, that Mr. Grisbrook suggested that the feelings of the meeting should be expressed in some evident and permanent manner. The following resolution was, after a little discussion as to its form, drawn up for insertion in the periodicals which circulate in our body:—"That this Meeting deeply regrets the commencement of war, and hopes that it will speedily be brought to a close." When the resolution was proposed from the chair, the whole of the friends present rose from their seats, parents and children, old and young. It was a touching sight; it was a prayer for peace. May it ascend in acceptance before the Universal Parent, who hath made of one blood all nations of men for to dwell on the face of the earth; and may He say to the heaving billows of national jealousy and excited passion, "Peace, be still."

After an address from Mr. Edwards of Northiam, on the importance of Unitarian views of Christianity, and an interesting statement from the vice-chairman, Mr. J. E. Mace, relative to the prosperity and usefulness of the Tenterden Juvenile Book Society, the meeting broke up between nine and ten o'clock. Many hours were thus agreeably and usefully spent. Little do those of our societies know how much they miss, who do not confer upon themselves the enjoyment and lasting advantage of these social tea-parties. E. T.

Died at Clifton (where he had gone for the benefit of his health), on 20th August 1840, aged 27, Mr. George Eachus, Brewer, of Upper Clapton, near London. He was the male representative of a respectable family of that name, at Saffron Walden, Essex. He lost the benefit of his father's guidance, under distressing circumstances, when he was quite young; but the seeds of religion and virtue were well implanted in his mind by his excellent mother, the most distinguished member of the Old General Baptist Church at Walden. The deceased was

brought up to the profession of his father's family, that of a surgeon; but he never practised on his own account, in consequence of the delicate state of his health. As a youth, he evinced considerable precocious talent. He was fond of mechanical pursuits, and executed some pieces of workmanship which were considered inventions. Several short articles from his pen were admitted into the "Christian Reformer," when he was scarcely 19; and an Essay against Death-Punishment, written by him in April 1834, appeared in the "Monthly Repository" (vol. vii. p. 332), at the time when some of the first writers of the day were amongst its contributors. He had a passion, "a soul" for music, and composed several beautiful hymn tunes, one of which has been published. He was of an amiable disposition; and, from conviction, lived and died a Christian Unitarian. Having had opportunities of observing the course of his pursuits from his childhood, I had conceived great hopes of a glorious career for him. His "spirit indeed was willing" for the achievement of great things, and in my short-sightedness I put him down as a valiant champion for the Truth. But "our times are in the hands of God,"—a series of bodily afflictions for some years previous to his death, and other circumstances, kept him to a great extent out of society, and debarred him from purposes of utility. His brief career illustrates the wisdom of the precept, "What thine hand findeth to do, do it with thy might."

Poplar Institution. J. BATEMAN.

UNITARIANISM AT WELTON, NEAR HULL.—Several families of humble individuals, who have embraced the views held by Christian Unitarians, reside in the Village of Welton, near Hull, for whom it is very desirable to secure the benefit of religious public worship. Missionary and other efforts, have been made during the past eighteen months, with considerable success; and some sincere friends to the diffusion of Scripture truth, are desirous that a zealous minister should be placed there on trial a few years. It is quite impossible for the little flock to support a minister at present, and their spiritual welfare and happiness will be much enhanced, if some more highly favoured Unitarians will kindly step forward to lend a *little* aid in this their time of need.

Could the sum of £50 or £60 per annum be obtained, the next three years, from benevolent Unitarians and from Fellowship Funds throughout Great Britain, the society could engage a minister well suited to the place, and likely, with the blessing of Providence, to promote the cause efficiently. It is hoped the case may be deemed worthy of notice; and when the numbers, liberality, and wealth of the sect are considered, some assurance is afforded, that *this appeal for sympathetic aid will not be made in vain.*

Donations or subscriptions of any amount, however small, will be thankfully received for the cause at Welton, by the Rev. Thomas Jackson, Thorne, Yorkshire, and Mr. Charles Lloyd, 156 Bromsgrove-street, Birmingham, from whom farther particulars respecting the interesting Society may be obtained. C. L.

P. S. An effort has also been made, to establish, upon liberal principles, a Public Day-school, and an Infant School, at Welton.

UNITARIAN SUNDAY-SCHOOLS, NOTTINGHAM.—The Anniversary Sermon on behalf of the above Schools, was preached by the Rev. B. Carpenter, in the High-Pavement Chapel, on Sunday morning, Sept. 27, 1840, from the words, "Through thy precepts I get understanding; therefore I hate every false way," Psalm cxix. 104. In the evening, the rev. gentleman publicly examined the school children, and afterwards delivered an address to the children, parents, and teachers. Hymns and selections of sacred music were sung sweetly during the services. The collections amounted to upwards of £25. The schools are in a very prosperous state, the numbers being, boys, 171; girls, 140; teachers, 56. One feature in these schools, different from many others, and worthy of notice, is the establishment of classes for instruction in vocal music. We hope to hear of more attention being paid to this matter elsewhere, as we think the result would be very beneficial. C. L.

BOLTON DISTRICT UNITARIAN ASSOCIATION.—The half-yearly meeting of this Association was held at Bolton, 8th October. The religious services were con-

ducted, in Bank-Street Chapel, by the Rev. F. Knowles and the Rev. F. Howorth. The latter gentleman preached a sermon from Prov. iv. 5, "Get wisdom, get understanding;" in which, after pointing out the superior advantages possessed in the present day for the attainment of knowledge, he contended that knowledge was not wisdom, in the Scriptural sense, unless it was accompanied with piety, the instruction of the heart, and the cultivation of the affections. The preacher then showed how much the diffusion of such wisdom depended upon a fervent, self-denying, heaven-directed ministry, devoted to the faithful performance of their pastoral duties, visiting the sick, catechising the young, and exalting religion in the hearts of the people. In conclusion, he called upon all to remember, that religion was a personal thing, requiring constant, serious, individual cultivation, and exhorted his hearers to unite with their pastors in their holy labours. It was gratifying to observe, that the attendance on the religious service was more numerous than we have often witnessed on these occasions.—Tea was provided at the Town Hall, Little Bolton, where the arrangements were made on a sufficiently ample scale to accommodate the large number who assembled to enjoy the social and religious pleasures of the evening. About 250 were present, among whom were several ministers, and other visitors from different parts of the district. After the social repast was finished, the Rev. F. Baker presided over the meeting. Mr. Maccall, in his observations on the sentiment of "Civil and Religious Liberty," dwelt upon the sacred claims which it had upon the Dissenters for support. It was a trust which ought not to suffer in their hands; any betrayal of which would be fatal to their most valued privileges. Mr. Knowles took occasion to recommend attention to family prayer. In speaking to the next sentiment, *viz.* "the Congregations of the District," Mr. Howorth called upon ministers and people mutually to exert themselves, that they might be known by their works to be the followers of Jesus Christ. Mr. C. J. Darbishire thought that too much attention could not be given to our Sunday-schools. It was desirable that labourers in that vineyard should volunteer their services, so that a succession of good teachers should be always

carrying on the work of instruction among the families of the poor. Mr. Ragland expressed a deep interest in the cause of universal education. He wanted to see schools established that were truly national, and such a degree of prosperity among the labouring classes as would afford them time to attend to their own improvement, as well as that of their children. He cordially wished, that that knowledge which diminishes crime and exalts a people, which spreads happiness and conducts to heavenly peace, should be rapidly diffused, as the nation's right and glory. Mr. Ashton, in some interesting remarks on Unitarian Christianity, pointed out some of its leading views, and its connection with the progress of truth and religious liberty. Mr. Whitehead made some excellent observations in recommendation of Christian charity to all denominations, showing that, as an article of our creed, it ought to be a governing principle of our practice. Between the sentiments, the chapel choir favoured the meeting with several anthems, &c. which gave zest to the proceedings, and added to the harmony and pleasure which seemed to pervade the assembly throughout the evening. The spring meeting will take place at Bury, on the last Thursday in April of the ensuing year,—preacher, Mr. Knowles; supporter, Mr. Whitehead.

F. Baker, *Sec.*

A Noble Example.—With high satisfaction and pleasure, we record in our pages the benevolent act which the *Maidstone Gazette*, of October 6, chronicles in the following observations, presented to its readers under the title of "A Noble Example." We regret that none of our friends at Derby favoured us with a copy of the newspaper containing an account of the proceedings consequent on Mr. Strutt's munificence. The remarks of Mr. Kell, at the Portsmouth meeting, in reference to Mr. Strutt, will also be read with pleasure:—

"Not the least gratifying amongst 'the signs of the times' is the agreeable change which has been observed, during late years, in the mode of speaking of, and treating, the mass of the people, particularly the working classes. It is but a few years since they were unthinkingly termed, the 'swinish multitude,' the 'many-headed

monster,' the 'great unwashed,' the 'lower orders,' as if there really were an organic constitutional distinction between the flesh and blood of poor and useful men, and the flesh and blood of rich men, and, moreover, as if that organic distinction were of course always in favour of the rich!

"Doubtless, the increased power given by the Reform Act to the many, has rendered them liable to be imposed on by interested and designing persons for party and political purposes. This may account for much of that honied phraseology which we sometimes hear applied to the people; but there are other indications, in times when party and political feeling is at its minimum, which doubtless result from real and substantial improvement of character in the half-educated masses, which improvement is daily diminishing the number of their traducers, and increasing the number of their friends, amongst the more highly educated.

"A 'little knowledge' is no longer considered a more 'dangerous thing' than no knowledge. Within a quarter of a century, the British and Lancasterian schools have sent out their missionaries of education into every humble circle; the mechanics' institutions, and the penny publications, have largely administered to that insatiable appetite for useful knowledge, which has grown by what it fed on; and a nation of vigorous and energetic people—notorious in every country of Europe, but a few years since, as semi-barbarians, distinguished for their supremacy in boxing and bull-dogs—are now admitted freely into the national museum, the royal palaces, and the royal parks, and give indubitable evidence, that the *monsters* do really know how to behave themselves. This is a pleasant result for those who have taken their stand, as upon a rock, on the natural love of virtue and decorum, which they believe to be universally implanted in the uncontaminated heart of man. It will scarcely prove less pleasant to those well-meaning revilers of the *canaille*, who have been misled either by conventional prejudice, or that most detestable species of arrogance—the pride of *caste*.

"It has recently been our grateful office to notice the almost unexampled liberality of a gentleman of this neigh-

bourhood, in granting the mechanics' institution the use of his beautiful pleasure-grounds for their annual festival, and to exult at the perfect decorum which characterised the gratifying exhibition. It is just possible that this generous confidence in, and regard for, the happiness of the many, may have in some degree induced another, and perhaps the most noble act of a similar nature which has ever been recorded. On the 16th September, Mr. Joseph Strutt presented a piece of land, eleven acres in extent, to the Town Council of Derby, for the use and recreation of the inhabitants of that town for ever. The land—which is studded with seats, and which has been ornamentally laid out by the justly celebrated landscape-gardener, Mr. Loudon, the walks of which are fifteen feet wide, and which has been planted with several thousand different sorts of trees and shrubs, all scientifically classed and named—is estimated to be worth £10,000. Every tree and shrub is numbered; an elaborate catalogue has been published by Mr. Loudon, and books, giving a full description of every tree in this splendid arboretum, are deposited in two handsome architectural lodges at either end of the grounds. The following are among the reasons offered by this truly munificent gentleman for this splendid donation:—

"'It has often,' Mr. Strutt observed, 'been made a reproach to our country, that in England, collections of works of art, and exhibitions for instruction or amusement, cannot, without danger of injury, be thrown open to the public. If any ground for such a reproach still remains, I am convinced that it can be removed only by greater liberality in admitting the people to such establishments—by thus teaching them that they are themselves the parties most deeply interested in their preservation, and that it must be the interest of the public to protect that which is intended for the public advantage. If we wish to obtain affection and regard towards them; if we seek to wean them from debasing pursuits and brutalising pleasures, we can only hope to do so by opening to them new sources of rational enjoyment. It is under this conviction that I dedicate these gardens to the public; and I will only add, that, as the sun has shone brightly on me through life, it would be ungrateful in me not to

employ a portion of the fortune which I possess, in promoting the welfare of those amongst whom I live, and by whose industry I have been aided in its acquisition.'

"How many thousands of men have amassed splendid fortunes, and have spent long lives, the soulless money-grubbers of filthy lucre, in towns which have neither benefited by their lives or their deaths. What a contrast to such unfortunate persons is here presented in Mr. Strutt! No honour that human praise can convey is too high for such noble conduct.

"The 'celebration' of this noble act was a sort of three-days' holiday for the good people of Derby. On the first day, a procession was formed of the Corporation and officers; on the second day, of all the Trades', Benefit, Friendly, and Odd-fellows' Societies of the town, with the numerous and respectable Mechanics' Institution (of which Mr. Strutt is President); and on the third day, of several thousand children; each of which processions formally took possession of the ground; and if we may judge by the excellent account of the proceedings given in the *Derby Reporter*, the scene on each day must have been of the most joyous and exciting kind.

"We sincerely hope that the opening of the Derby arboretum may prove the precursor of similar acts of true glory and philanthropy in numerous other towns."

THE Annual Meeting of the teachers and friends of the High-Street Chapel Sunday-School, Portsmouth, was held on October 14th. Upwards of 250 persons sat down to tea, in the Green-Row Assembly-room. After a hymn had been sung, the Rev. E. Kell of Newport, Isle of Wight, was called to the chair, and opened the proceedings of the evening by congratulating the assembly on the prosperous state of their Sunday-schools, especially of their Boys' School, which, since their last meeting, had been considerably increased. He remembered being much struck by a remark made by one of the speakers at the last anniversary, in reference to the former smallness of their Boys' School: he said, that of all the towns in the kingdom, there was none where it was of more importance to pay particular attention to the instruction of the young *than* Portsmouth. From this great depot of our navy,

proceed every year a large number of brave tars to every quarter of the globe, taking with them our habits and manners; and as foreign nations derive their impression of the morals and intelligence of a country, in some measure, from the character of those with whom they come in contact, and are liable, moreover, to be corrupted or benefited by such intercourse, it is highly desirable that our sailors should be persons of a good moral and religious education. The Chairman said, he was glad to find that this sentiment did not fall inoperative on the minds of others, and that a goodly band of young men had responded to the call, and had established a Boys' School on a larger scale; and he thought he should only be fulfilling the wishes of the meeting, if he offered a few words of encouragement to such, and of exhortation to others to join them in "this work and labour of love." He was the more led to offer a few remarks on this subject, because he knew the obtaining of teachers for a boys' school was the *weak point* in the ordinary management of our Sunday-schools. It is comparatively a matter of ease, where the minister of the chapel takes an interest in Sunday-school instruction, to establish a good girls' school. The great difficulty is to obtain teachers for the boys, arising in a great measure from the more numerous avocations in which they are engaged. He did not wish to detract from the superior merits of the female teachers, for he believed that their hearts were generally more open to the influence of religion and the impulse of benevolence; but still, it would be acknowledged that there were greater obstacles to young men engaging in Sunday-school instruction, from the pressure of their occupations during the week. Now, he (the Chairman), for one, did not consider this as a sufficient cause to prevent the successful establishment of a boys' school. He might be allowed, in an audience of that description, to take it for granted, that they did not consider the attainment of riches, and the pursuit of their own amusement, as the sole objects of human solicitation —he might be allowed to hope, that they regarded the improvement of the heart, in all holy and benevolent affections, the growth of the soul in the higher graces of the character, as also desirable objects of attainment; and if this were granted, it must be further allowed, that these

can only be attained by the exercise of the virtues of self-denial and benevolence. How were all those characters formed around you, who are most distinguished for superior philanthropy? How were those characters formed, whose names stand out as stars in the moral firmament of our species, the reverent gaze and admiration of all mankind—such men, in former times, as Socrates and Cato, and in later, as your Howards, your Washingtons, your Clarksons, yes, and your own John Pounds—but by repeated acts of self-denial and benevolence? The contemplation of such characters excites a throb of admiration in our breasts, and we cannot but wish in some humble measure to resemble them; but, if we wish to be like them, we must imitate their self-denial and philanthropy. Now, there is no effort of benevolent exertion more likely to generate the spirit of philanthropy, than the performance of the duties of a Sunday-school teacher, whether we regard the self-denial it imposes, the destitution of the objects of our kindness, or the magnitude of the benefits conferred, extending to their interests both for time and eternity. He could testify, that some of the most benevolent men he had been acquainted with, in his own congregation and elsewhere, had been those who had devoted themselves in early life to the labours of the Sunday-school; and he had been lately struck with a remarkable instance of philanthropy (which may be considered as in some degree illustrative of the influence of the labours of the Sunday-school in aiding to develope the benevolent character), in reading, in the public prints, of a munificent donation to the inhabitants of Derby. A gentleman is there recorded to have given eleven acres of land, in the immediate vicinity of the town, as a place of public resort for the inhabitants. He has had it laid out by the celebrated Loudon, according to the most approved principles of landscape gardening. He has planted it with the choicest trees and shrubs, all arranged so as to afford instruction as well as amusement to the visitor. He has decorated it with agreeable seats and terraces. In short, he has embellished it in every mode which can render it a most delightful place of recreation for the wearied artisan after the labours of the day. And who *is the* man that has so far got the start of his fellow-

townsmen in the race of benevolence? He remembered, it was the same individual, who, when he visited Derby some years ago, he had found employed, according to his usual custom (though at that time the Mayor), in teaching boys to read and write in the Unitarian Sunday-school. And he could not but think, that this worthy imitator of the Man of Ross had partly formed the character which led to this munificence, by engaging in the labours of the Sunday-school. Let such examples stimulate us to pursue our benevolent exertions; and we may depend upon it, the pleasures arising from the attainment of wealth, or any merely selfish pursuit, are not to be put in competition with the delights of benevolence. These will be a fountain of purest satisfaction during life, and will prepare us for hearing the welcome annunciation, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—The Chairman concluded with calling on Mr. Good to read the Annual Report of the Schools.

After the report had been read, which contained gratifying proof of the attention paid by the teachers to the instruction and discipline of the schools, and concluded with the remark of a minister from a distance who had lately visited them, and who had described the whole appearance of the schools as being characterised by an air of "serious cheerfulness,"—Mr. Good made some excellent remarks on the superiority of Unitarian Sunday-schools to those of other denominations, from their comprehending a greater variety of subjects of instruction; and concluded with expressing a strong opinion of the wide field of usefulness still open there for Sunday-school instruction, if more labourers could be induced to enter into the harvest.

Mr. D. B. Price, in moving a vote of thanks to the Sunday-school Teachers, begged to include also the name of their respected minister, the Rev. H. Hawkes, to whose fostering care the present flourishing state of the schools was mainly to be ascribed. It was he who had called forth the latent zeal and energy of the young people of the congregation. The fine quarry indeed existed, out of which good teachers might be formed, but it was the hand of the sculptor that had wrought out the marble,

and breathed into it life. He dwelt also with much force on the advantages of such social meetings, in promoting friendly feelings amongst members of the same religious society, and exciting a general interest in the cause. —Mr. J. Jeffray seconded the vote of thanks, and added his testimony to the zeal and ability of the teachers; which was briefly responded to, on their part, by Mr. Dawes.

The Chairman then gave, "Prosperity to the High-Street Congregation, and health and happiness to its esteemed Minister."—The Rev. Henry Hawkes, in returning thanks for this mark of their respect, dwelt in an impressive manner on the advantages of Sunday-school instruction, not only in its good effects on the children themselves, but also as benefiting the parents; and gave an interesting instance which had fallen under his observation, of the reformation of a whole family, produced by one of the children having been admitted into their school. The importance of Sunday-schools had been impressed upon him by his revered father (the Rev. James Hawkes), who had been very early a Sunday-school teacher, and who, with many of his other friends, had always recommended them as one of the best means of promoting the prosperity of a congregation.

The Chairman then proposed, "Prosperity to the General Baptist Congregation and Sunday-School in St. Thomas-Street;"—which was responded to by the Rev. T. Foster, who observed, that though he differed in some minor points of doctrine from the Congregation in High-Street, yet he always rejoiced in their prosperity, and was happy to give them the right hand of fellowship on all occasions. He begged to urge on the teachers the necessity of inculcating on the children the duty of studying the Scriptures; and expressed his conviction, that if all would do so, without regard to human authority, many more would become Unitarians.

Mr. J. Sheppard, in an animated address, then proposed the following resolution:—"That this Meeting, deeply impressed with the belief, that mental, moral, and spiritual cultivation, is the sure means of promoting the best improvement and happiness for earth and heaven, are of opinion, that education, the most rational, gene-

rous, and influential—education, truly Christian, ought to become universal." This resolution was seconded by a person of a different religious persuasion, who cordially united with the Meeting in its view of the vast importance of education, and mentioned as a proof of the beneficial influence of Sunday-schools, as regards the teachers, that a majority of the missionaries were persons whose talents were first developed by teaching in Sunday-schools.

The Rev. H. Hawkes then proposed, "Prosperity to the Congregation at Newport, and health and happiness to the Rev. E. Kell;" who expressed the gratification it had afforded him to be present at so numerous a meeting, and gave a short account of the Provident and Friendly Visiting Societies connected with his own Chapel, which had not only been beneficial to the poor, by the distribution of clothing and the circulation of tracts, but had excited the zeal and activity of the young people of the congregation.

Thanks were then presented to the Librarian, the Choir, and the Stewards, which drew forth appropriate addresses. Between the delivery of the different sentiments, the Meeting was enlivened by a variety of pieces of vocal and instrumental music. We are happy to say, that a handsome surplus remained, after defraying expenses, for the benefit of the Schools. E. K.

Settlements and Removals of Ministers.—The Rev. H. Alexander, from Lancaster to Newry, in Ireland.

The Rev. James Forrest, M. A., from Greenock to Devonport.

The Rev. John Montgomery, as assistant and successor to the Rev. William Porter of Newtonlimavady.

The Rev. William Maccall has signified his intention to the Moor-Lane Congregation, Bolton, of resigning the pastoral charge of that Society at the close of December. The Congregation are anxious to secure the services of a successor. They think that Bolton presents a wide field of religious usefulness; and they still indulge the hope, that Divine Providence may crown their long and arduous struggle for the establishment of their society with success. They will be happy to receive applications for the situation.

UNITARIAN LECTURES.—We are glad to notice that the Rev. James Forrest, in conjunction with the Rev. W. Odgers of Plymouth, has begun a course of Sunday-evening Lectures at Devonport, and Tuesday-evening Lectures at Plymouth.

The Rev. J. Cropper is delivering a course of Sunday-evening Lectures at Aberdeen, which are very numerously attended.

Mr. Harris began a course of Sunday-afternoon Lectures, Nov. 1, on the history of the Christian church, tracing the progress of creed corruption, and the rise and establishment of spiritual tyranny.

October 25, at Greenock, a course of Sunday-evening Lectures on various points of Christian doctrine, to be conducted by the Revds. T. Cooper, Maclellan, and Hope of Edinburgh, was introduced by Mr. Harris.

November 8, the introductory lecture to a series of Sunday-evening services, by the Revds. W. A. Jones, T. Cooper, Hope, and Harris, and Mr. C. Dunlop, was delivered by Mr. Harris to a very crowded audience of many hundreds, in the Exchange Hall, Paisley.

October 18, at Kirkintilloch, Mr. Harris preached in the Kerr-street School-room, introductory to the continuance of public worship, on Unitarian principles, on Sunday evenings, in that place, to be carried on, by the reading of printed discourses, by respected friends resident in that rapidly increasing district.

The Rev. Thomas Hincks, of Cork, is delivering, in Princes-street Meeting-house in that city, a course of Sunday-evening Lectures on the early history of the Christian church.

The Revds. Dr. Hutton, B. Mardon, E. Tagart, and T. Madge, have engaged to deliver Sunday-morning Lectures at Brighton, beginning Nov. 29.

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